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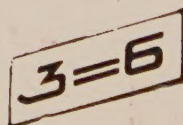
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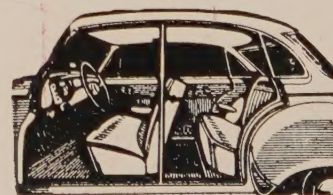
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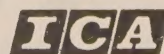
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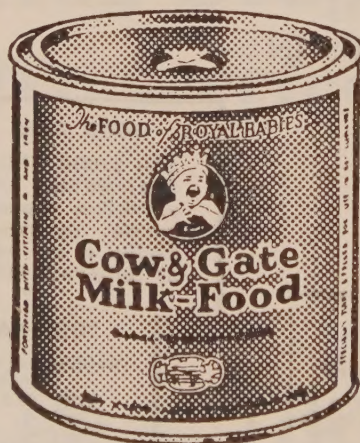
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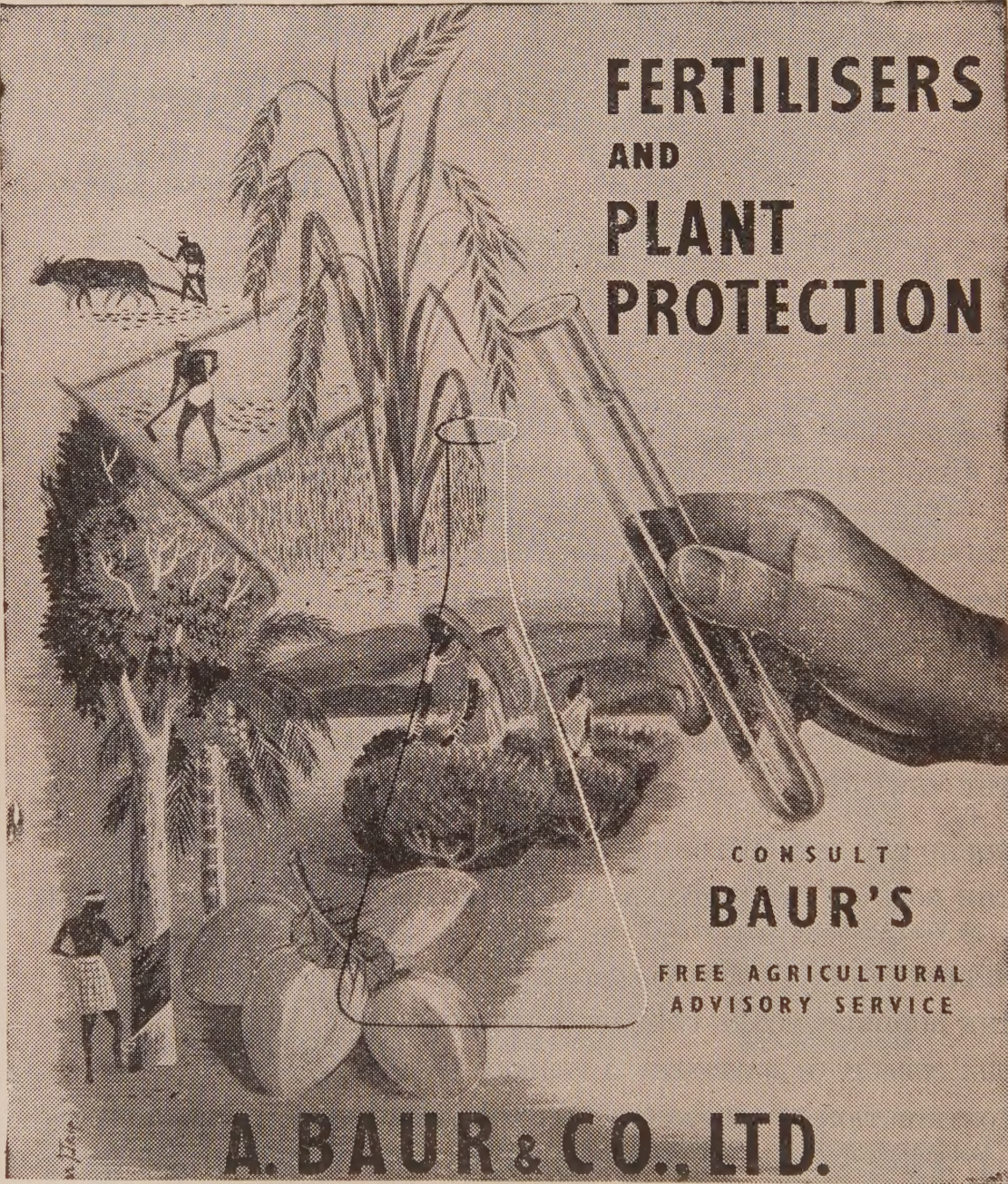
THE BUDDHIST

Diamond Jubilee Souvenir and Vesak Number

2502

CONTENTS

	Page
1. EDITORIAL	7
2. THE BUDDHA	9
3. ගුරුසිත—බලපිටියේ රජයේ අභ්‍යාස විද්‍යාලයේ ආධුනික ගුරු පිරිසක් විසිනි.	17
4. A HISTORICAL SKETCH OF BUDDHISM IN JAPAN by the Most Venerable Kosho A. Ohtani.. .. .	21
5. THINGS TO BE COMPREHENDED— <i>Parinneyya Dhamma</i> by R. G. de S. Wettimuny	31
6. 1898—1958—A SHORT HISTORY OF THE Y.M.B.A. by Rachaka	43
7. BUDDHISM IN CEYLON by D. T. Devendra	53
8. ANAGARIKA DHARMAPALA—A MODERN BODHISATTA by Sangharakshita Thera	57
9. BUDDHIST ENCYCLOPAEDIA by H.E. Prof. G. P. Malalasekera	60
10. THE SHWE DAGON—THE CULTURAL LIGHTHOUSE OF BURMA by Dr. R. L. Soni	63
11. ROUND THE FEET OF LORD BUDDHA by M. S. Sethi	69
12. THE ROLE OF THE PIRIVENAS IN THE REVIVAL OF BUDDHIST LEARNING by Ven. Akuretiye Amaravansa Thero	75
13. MEDITATION ON MAITRIYA by Venice Balasuriya	76
14. THE BUDDHIST MONKS' CODE OF CONDUCT by Ven. B. Shanti Bhadra	77
15. THE PURSUIT OF HAPPINESS—A PARADOX by Nihal de Silva	80
16. CONTRIBUTION OF THE BUDDHA TO THE ASIAN CULTURE AND UNITY by Ashin Okkahta	83
17. නියම බෞද්ධ ජීවිතය—ගුරු මිත්සේ ගුණසිරි සාමාන්තරයන්ගේ විසිනි.	85
18. A BIBLIOGRAPHY FOR THE STUDY OF BUDDHISM IN CEYLON by Richard A. Gard	87
19. BOOKS :—1. Ten Jataka Stories	103
2. Guide Through the Abhidhamma Pitaka	103
3. The Doctrine of the Buddha	104



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THE BUDDHIST

(Organ of the Colombo Young Men's Buddhist Association)

"Sīla Paññānato Jayam"



FOUNDED 1888

Editors : ANANDA GURUGE, B.A., Ph.D.
W. P. DALUWATTE.

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[No. 1

SIXTY YEARS OF SERVICE TO THE YOUTH

FROM the leisurely days of *fin de siècle* to the turbulent era of Sputniks and Guided Missiles, our Association has in sixty years seen such vast changes as may not have taken place in the world for centuries. During this period, there had been numerous occasions when man had been at his best and many more when he had been at his worst. The developments made by the modern man in the fields of science and technology have been unique. His contributions to the finer aspects of life—to literature, music, poetry and drama, the standards set by him in philosophical speculation and above all his achievements in the realm of communications which made the world smaller than it was are of the utmost importance and go to prove that we live in an age of wonderful attainments and great possibilities. But at the same time we have seen the most gruesome spectacles in two World Wars and several others of a lesser degree. The greed for power, wealth and position, the exploitation of the weak by the mighty and the ruthless, and the urge for national or individual supremacy has brought man down to the despicable position of a mad war-monger anxious to improve the available means of destruction. The man of today has degenerated to the lowest level imaginable in morality, sense of duty and respect for another's feelings and opinions.

This process of degeneration which went hand in hand with the most astounding progress in material welfare was most effective during the last half-century. And it is, no doubt, interesting that our Association has been serving the people of this Island during the exact period.

While we proudly look back upon the achievements during this period, we have to look forward to a far more important and greater task before us. Our right to survive in the modern world has to be re-established in the eyes of those who have learnt to treat with scant respect the institutions and objectives of the old world. "Whether religion is necessary for the welfare of man?" is a question asked almost in every part of the world. The spiritual solace which most religions had guaranteed for man has been considered an end not worthy of special effort. So are the old-world values, which maintained friendly and cordial relations among men, scoffed at. Discipline at all levels, respect to elders and adherence to polite—though somewhat meaningless—customs are no longer the guiding principles of human relations. What has been the nett result? There is more discontentment in the minds of the people today than at any given time in history. Not only individuals but whole nations are frustrated and in an attempt to revive the lost happiness they look for momentary satisfaction which wealth and self-indulgence would bring them. The

moral barriers crumble ; vices of many forms become rampant and man goes from bad to worse.

Meanwhile, those, who see in religion the only salvation of humanity, urge the world to take to religion. We, Buddhists, have been in the fore-front of this campaign specially during the Buddha Jayanti Year. We offered the teachings of the Buddha to the world as the most effective solution for all its ills. But what have we achieved ? The cessation of Nuclear Tests ? The end of War ? Or better understanding among nations ? We have hardly achieved anything. The reason is not far to seek.

The world today has witnessed the most advanced means of propaganda, whether commercial, political or religious. It has begun to dislike all attempts made by one to impose his likes and dislikes upon others.

The aversion to religious propaganda has, thereby, become very strong and all our spirited announcements fall on deaf ears.

What is the solution ? We have to give up our attempt to convert the world to our way of thinking. We have to concentrate on individuals—to kill the germs of greed, hatred, and ignorance in the minds of the individuals. The young are like unwritten slates. The emphasis should be on guiding them on proper lines. The young men of today will be the leaders of world opinion tomorrow and they will through sheer conviction look upon religion as their guide. Then alone can we be happy that we have done our duty. The Young Men's Buddhist Association has guided the youth of this country for sixty years. We will continue to do it, for the youth are the only hope of the world.



THE BUDDHA

IN the lonely, but serene, village of Rummindei in the Himalayan Terai to the south of Nepal, there stands a tiny shrine-room beside a monolithic pillar erected by Asoka, the mighty emperor of India, in the Third Century before Christ. An inscription that has survived the ravages of time announces, "His Majesty King Devanam Piyadassi (=Asoka) visited and paid homage to this spot in his twentieth year. A stone bearing a figure was caused to be constructed and a pillar was erected to show that *the Buddha was born here*. He also exempted the village of Lummini from cesses and taxes as *the Buddha was born here*."

Two thousand five hundred and eighty-two years ago, Rummindei was a Sal-grove between the kingdoms of Kapilavastu and Devadaha. King Suddhodana had married MahaMaya, the daughter of the king of Devadaha. For seven years they yearned for a son and when their long-cherished desire was about to be fulfilled, Maha Maya, following the customs of her family, set out to her mother's home. She had barely reached the Sal-grove of Rummindei (or Lumbini, as it was then called) when the hour of delivery approached. So under a Sal tree in the Park of Lumbini, the prince who was to be the pride of the Sakya Clan was born. Learned Brahmins studied the characteristics of the baby's body and in accordance with the sacred books of yore declared that he would be an Enlightened One—A Buddha—who would lead mankind from misery to a state of timeless happiness, or a mighty monarch, whose authority would extend to the corners of the world. One of them was, however, emphatic that the young prince would leave the householder's life and become a great religious teacher and explained further how the prince would see a sick man, an old man, a dead body and a recluse and make up his mind to renounce worldly pleasures.

The fond father would rather see his son growing to be a mighty ruler, at whose feet the monarchs of the world fall; so no pains were spared to prevent the prince from seeing even a semblance of what were declared to be the causes of his renunciation.

"The king commanded that within those walls
No mention should be made of death or age,
Sorrow, or pain, or sickness. If one drooped
In the lovely Court—her dark glance dim, her feet
Faint in the dance—the guiltless criminal
Passed forth an exile from that Paradise,
Lest he should see and suffer at her woe.
Bright-eyed intendants watched to execute
Sentence on such as spake of the harsh world
Without, where aches and plagues were, tears and fears,
And wail of mourners, and grim fume of pyres.
'Twas treason if a thread of silver strayed
In tress of singing-girl or nautch dancer;
And every dawn the dying rose was plucked,
The dead leaves hid, all evil sights removed:
For said the King, 'If he shall pass his youth
Far from such things as move to wistfulness,
And brooding on the empty eggs of thought,
The shadow of this fate, too vast for man,
May fade, belike, and I shall see him grow
To that great stature of fair sovereignty
When he shall rule all lands—if he will rule—
The King of kings and Glory of his time."

Siddhattha (so was the young prince named) lived in the lap of luxury, married Yasodhara at the age of sixteen and never for a moment thought that there was suffering and sorrow outside the walls of his palace. So upto the age of twenty-nine, until the day a son was born to him, he was unmindful of the true nature of the world.

"Yet who shall shut out Fate!"



REPLICA OF THE TOLUVILA BUDDHA

(Colombo Museum premises)

Photo: K. G. Amaradasa

Siddhattha was on his way to the pleasure gardens, when, despite the strictest vigilance of the guards, he beheld for the first time in his life a sick man, an old man, a dead body and a recluse. It was to Channa, the charioteer, that he turned for an explanation of the phenomena he had never known before.

"Great Lord" answered the charioteer,"
this comes

In many forms to all men ; griefs and
wounds,

Sickness and letters, palsies, leprosies,
Hot fevers, watery wastings, issues,
blains

Befall all flesh and enter everywhere."

"Come such ills unobserved?" the
prince inquired.

And Channa said, "Like the sly snake
they come

That stings unseen ; like the striped
murderer,

Who waits to spring from the Karunda
bush,

Hiding beside the jungle path ; or like
The lightning, striking these and sparing
those,

And chance may send."

"Then all men live in fear?"

"So live they, Prince!"

"And none can say, 'I sleep
Happy and whole tonight, and so shall
wake?"

"None say it."

"And the end of many aches,
Which come unseen, and will come
when they come,

Is this a broken body and sad mind,
And so old age?"

"Yea, if men last as long."

"But if they cannot bear their agonies,
Or if they will not bear, and seek a
term ;

Or if they bear, and be ; as this man is
Too weak except for groans, and so still
live,

And growing old, grow older, then—
what end?"

"They die, Prince."

"Die?"

"Yea, at the last comes Death,

In whatsoever way, whatever hour.
Some few grow old, most suffer and fall
sick

But all must die—behold, where comes
the Dead!"

The futility of pleasures—which were but a feeble mask to hide the true nature of life—was all too evident to the young prince, who now set his mind on finding a way out of the miseries to which no man was an exception. The gaily decked palaces, the rich and delicious food, the pretty and accomplished women or the sweet music and the graceful dances of the dancing girls had all lost their power of tying down the prince to a life of a lay-man. He resolved to renounce all these—his wife and his new-born son—and wander about in the forests as a recluse in search of a solution to problems of humanity. As he, himself later, described :

"Then there came to me the thought :

"Why do I being of nature to be reborn, being subject to death, to sorrow, to the impurities . . . there search after things of like nature? What if I, being myself . . . of such nature, and seeing the disadvantage of what is subject to rebirth were to search after the unsurpassed, perfect security, which is Nibbana? Being myself subject to decay, disease, death, sorrow and the impurities and seeing the disadvantage (of what is subject to these things) what if I were to search after the untainted, unsurpassed, perfect security which is Nibbana?"

"Then I, brethren, sometime after this, when I was a young lad, a black-haired stripling, endowed with happy youth in the first flush of manhood against my mother's and my father's wish, who lamented with tearful eyes, I had the hair of head and face shaved off, I donned the saffron robes, and I went forth from my home to the homeless life."

For six long years he diligently strove to solve the problems of life whose stark reality drove him to the state of homelessness. He learnt at the feet of religious teachers like Alarakalama and Uddakaramaputta until he found in their doctrines no solution for life's ills. Alone, he carried on his struggle—*Mahapadhana*, the mighty struggle, as he himself called it. Prince Siddhartha, now a wandering recluse,

" . . . sate the scorching summers
through,

The driving rains, the chilly dawns and
eves ;

Wearing for all men's sakes the yellow robe,
 Eating in beggar's guise the scanty meal
 Chance-gathered from the charitable ;
 at night
 Crouched on the grass, homeless, alone :
 while yelped
 The sleepless jackals round his cave, or coughs
 Of famished tiger from the thicket broke.
 By day and night here dwelt the world-honoured,
 Subduing that fair body born for bliss
 With fast and frequent watch and search intense
 Of silent meditation, so prolonged
 That ofttimes while he mused—as motionless
 As the fixed rock his seat.”

The path of self-mortification led him nowhere. He gave up those austere ascetic practices which were said to cleanse the soul and searched for a Middle Way—avoiding both self-mortification and self-indulgence. Under the great Bodhi tree of Gaya, he found his answers. After an all-night struggle with the evil forces of lust, hatred and delusion—symbolized as the mighty battle with Mara—he, on the Full Moon day of Vesak (May) 589-8 B.C. attained the perfect state of Enlightenment—*Samma Sambuddha*.

But, when the fourth watch came, the secret came
 Of Sorrow, which with evil mars the law,
 As damp and dross hold back the goldsmith's fire.
 Then was the Dukha-Satya opened him
 First of the “Noble Truths ;” how Sorrow is
 Shadow to life, moving where life doth move ;
 Not to be laid aside until one lays
 Living aside, with all its changing states,
 Birth, growth, decay, love, hatred, pleasure, pain,
 Being and doing. How that none strips off
 These sad delights and pleasant griefs who lacks
 Knowledge to know them snares ; but he who knows
 Avidya—Delusion—sets those snares,
 Loves life no longer, but ensues escape,
 The eyes of such a one are wide, he sees

Delusion breeds Sankahra, Tendency Perverse ; Tendency Energy—Vidnna—Whereby comes Namarupa, local Form And Name and Bodiment, bringing the man
 With senses naked to the sensible,
 A helpless mirror of all shows which pass
 Across his heat ; and so Vedana grows—
 ‘Sense-life’—false in its gladness, fell in sadness,
 But sad or glad, the Mother of Desire,
 Trishna, that thirst which makes the living drink
 Deeper and deeper of the false salt waves
 Whereon they float, pleasures, ambitions, wealth,
 Praise, fame, or domination, conquest, love ;
 Rich meats and robes, and fair abodes and pride
 Of ancient lines, and lust of days, and strife,
 To live, and sins that flow from strife, some sweet,
 Some bitter. Thus Life's thirst quenches itself
 With draughts which double thirst, but who is wise
 Tears from his soul this Trishna, feeds his sense
 No longer on false shows, files his firm mind
 To seek not, strive not, wrong not ; bearing meek
 All ills which flow from foregone wrongfulness,
 And so constraining passions that they die
 Famished ; till all the sum of ended life—
 The *Karma*—all that total of a soul
 Which is the things it did, the thoughts it had,
 The ‘Self’ it wove—with woof viewless time,
 Crossed on the warp invisible of acts—
 The outcome of him on the Universe,
 Grows pure and sinless ; either never more
 Needing to find a body and a place,
 Or so informing what fresh frame it takes
 In new existence that the new toils prove
 Lighter and lighter not to be at all,
 Thus “finishing the Path ;” free from Earth's cheats :
 Released from all the Skandhas of the flesh ;
 Broken from ties—from Upadanas—
 saved

From whirling on the Wheel; aroused and same

As is a man wakened from hateful dreams.
Until—greater than Kings, than Gods
more glad!—

The aching craze to live ends, and life
glides—

Lifeless—to nameless quiet, nameless joy,
Blessed *Nirvana*—sinless, stirless rest—

That change which never changes!

The Enlightened One, the Buddha, the most adorable, announced thus the success of his quest:

“Thro’ many a birth in Sansara wandered I,

Seeking but not finding, the builder of this house.

Sorrowful is repeated birth.

O, house-builder! You are seen.

You shall build no house again.

All your rafters are broken,

Your ridge-pole is shattered.

To dissolution (*Nibbana*) goes my mind.

The End of Craving have I attained.”

For forty-five years from this moment, the Buddha worked incessantly to give the benefits of his quest to suffering humanity. He wandered from village to village, from city to city and from country to country, meeting people, whose lives he made brighter with his charming ways and wholesome advice, and religious teachers, whose doctrines, he refuted with clever arguments and forceful similes. He did not seek power or position, wealth or recognition. He had renounced all and discovered for himself a superior goal to which he was anxious to lead humanity. He went to the humblest of men—the scavenger and the slave—as a friend and not only did he win their confidence but inspired in them such confidence in themselves that they were soon on their way to high spiritual attainments. As a Teacher, he preached to the people who came in large numbers to listen to him; far greater than the influence he exerted through his sermons was that of his own example. He preached a noble way of life and he lived in full what he preached.

Renouncing the glory of a king he became a recluse; He advocated a life of poverty and service. And in the Capital of his father’s kingdom he went from door to door begging for his alms. To the

king, who expressed his surprise that the son was doing something not befitting the royal dignity of his ancestors, the Buddha mildly said, “I belong not the line of Sakyan kings but to the nobler line of Buddhas.”

He taught that one’s conduct and not the birth decided the caste and that all men were equal despite apparent differences; and he threw open his Order of Bhikkhus to all and sundry. When his cousins came with their barber to enter the Order, he ordained the barber first so that he, though of humble birth, will in the Order be senior and worthy of respect.

He preached the doctrine of loving compassion and numerous are the incidents which show how his actions were governed by a supreme love for humanity. Believing that even the worst criminal could, by the power of love, be converted to a saint, the Buddha set out in search of the murderer, Angulimala, who was looking for his thousandth victim. When a monk was suffering from leprosy and no one even went near him through fear of infection, the Buddha, himself, attended on the sick monk and enjoined the others: “Whoever would tend me, he should tend the sick.”

The most inspiring example, the Buddha showed his followers, was his humility and his human and reasonable attitude to social matters. Though convinced of the efficacy of his own teachings, the Buddha was neither dictatorial nor authoritative. To the Kalamas, he said,

“Do not be misled by report or tradition or hearsay. Do not be misled by proficiency in texts, nor by mere logic and inference, nor after considering reasons, nor after reflection on some new and approval of it, nor because it fits becoming, nor because the recluse (who holds it) is your teacher. But when you know for yourselves: These things are not good, these things are faulty, these things are censured by the intelligent, these things, when performed and undertaken, conduce to loss and sorrow—then do you regret them.”

One day, his Chief Disciple, Sariputta, said to him: “You, O Lord, are the greatest of the Buddhas.” Unelated by such praise but anxious to teach a lesson of supreme significance, the Buddha asked

His loyal disciple, "Sariputta, do you know all the past and the future Buddhas?" When the latter replied in the negative, the Master rebuked him for indulging in profitless praise.

Though he upheld that renunciation, alone, was conducive to the cessation of suffering, he did not despise the layman who was bound to a life of pleasure and plenty. He only advocated that he should be diligent and moderate and suggested that he should follow certain simple principles such as refraining from killing, stealing, sensual indulgence, lying and intoxicants. The layman was given advice as to how his affairs could be conducted, how his material welfare could be brought

about, how he should amass wealth and how he should save something for the future.

The personality of the Buddha has been influencing the life and thought of numerous generations of Asians. Even today, after two thousand five hundred years since his passing away, one forth of the world's population looks up to him for guidance and inspiration. The Buddha has preached a doctrine which surpasses all limits of time and place and remains equally efficacious for all times and all places. Yet, what makes Buddhism a living force is the exemplary life which the Buddha led and which countless monks emulated throughout the centuries. Buddhism is called a way of life. It certainly is.

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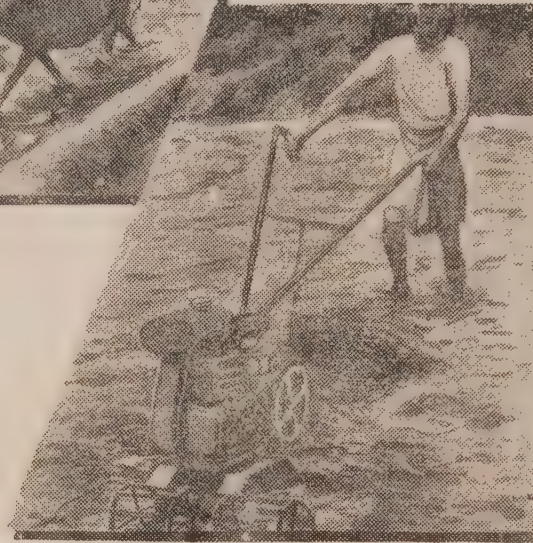


KUSINARA

Photo: K. G. Amaradasa

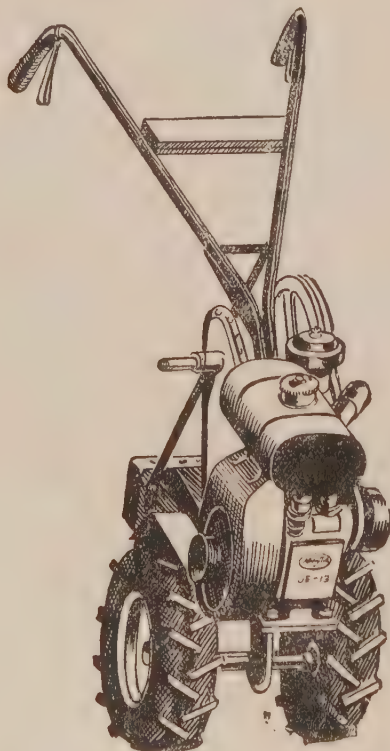


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ගෙන ඒම.



මැරිටිලර්
යන්ත්‍රයෙන්
වඩා හොඳින්
සිඳුගාම් ලෙසත්

ඉතා ලාබයටත් ආදි කාලයට වඩා හොඳින් ඉටුකරයි.



දිවාකාලයෙන් පසුව රාත්‍රී කාලයද, වසන්තය,
සිසිරය යනාදී වශයෙන් සිදුවීම ඒකාන්ත
දෙයක්වා මෙන්ම, ජලගැල්මෙන් සිදුවන හානි
යෙන් හා විනාශයෙන් පසු, නැවත වගාකිරීම
සහ අළුත් වැඩියා කිරීමද සිදුවෙති.

මේ මොහොතෙහි අපට අවශ්‍යයෙන්ම උවමනා
කරන්නේ පිටිසර බද පෙදෙස්වල විනාශවී ගිය
අක්කර දහස්ගණන් වූ විශාල බිම් ප්‍රමාණය
සුන්දර සවාහාවික තත්වයට ගෙන ඒමයි.

මැරිටිලර් යන්ත්‍රය, එහි ප්‍රමාණයේ සහ මිළ
ගණනෙහිද ආශ්ච්ඡ්‍යමත් බහුශ්‍රැත භාවයේද
බලමතිමය කරණකොට ගෙන ප්‍රතිසංස්කරණය
කිරීමේ කටයුතු සඳහා, අනර්ඝ ලෙසම යෝග්‍ය
වෙයි.

කුඩා තොගයක් මේ දැන් ලැබුණා.

අදම පැමිණෙන්න.

නැතහොත් ලියමනකින් විමසන්න.

සිමාසහිත ෆෙපාටෝ—සිනෙක්ස්

ගෝල්පේස් කෝට් 2, කොළඹ.

ගුරු සිත

බලපිරියේ අභ්‍යාස විද්‍යාලයෙහි පුහුණුව ලබන ගුරු පිරිසක් විසිනි.

ගුරුවරයා

ජාතියක කොළ ඇටය ගුරුවරයා ය. ජීවය ද ගුරුවරයා ය. ඒ අමරණීය නාමය ඔහුට පමණක් හිමිවන්නෙකැයි කිව අතීතයෝක්ති යෙක් නොවේ. මහා භාරද්‍රව වගකීමකට ඇදී බැඳී සිටින ගුරුවරයා බලවතෙකි. ඔහුම රටක් හෝ ජාතියක් දියුණු වෙත් දියුණුව කරා ලභාකර වීමට ද, එසේ නැත්නම් නිහිනත් වයේ අධම ප්‍රපාතයට ඇද දැමීමට ද හැකි අරුම පුද්ගල බලයක් ඔහුට හිමිවී ඇත.

ජාතියේ ප්‍රාණනාලිය වූ ළමාපරපුර හොඳ උපක්‍රමයකින් නිසිමග යැවීමේ සම්පූර්ණ බලය ලබා ඇති ගුරුවරයා මුළු මහත් සමාජයක අනාගත පුරවැසියන් තනා ගෙදරත්, ගමත්, රටත්, සමාජයත් නිසිසේ පාලනය කිරීමට හැකියාවක් ඇති පිරිසක් තනන්නෙකු වියයුතු ය. එහෙයින් ම ඒ මහා කටයුත්තට සද ජේවි සිටිය යුතු ය. එහිම බැඳී සිටිය යුතු ය. සද රැදී සිටිය යුතු ය. එසේ නම් ගුරුවරයා හසල බුද්ධියකින් හා කායභී ගුරත්වයකින් යුක්ත අයෙකු වීම මැනවි. ඔහුට දැනීමත් පුරුද්දත් ගුණධර්මත් අවශ්‍යය.

ගුරුවරයා ගේ සිත

ගුරුවරයා ගේ සිත ගුරු සිතය. යමෙක් යමක් ඉගැන්වූ පමණින් ම ගුරුවරයෙක් නො වේ. අනාගත සමාජය සඳහා හොඳ පෞද්ගලිකත්වයක් හා පෞරුෂයක් ඇති පුරවැසියන් බිහිකිරීමට සමත් අවංක සිතක් ඇත්තා ම නියම ගුරු සංඛ්‍යාවට වැටේ. එබැවින් ගුරුසිත අනාගත සමාජය යහමගෙහි යොමුකරණ, ගෙනයන නියමුවාය. “තොට්ල්ල පදවන අත ලොව රකීල” සමාජයේ තොට්ල්ල පාසැල ය. එය පදවන අත ගුරු සිතයි. තොට්ල්ල පදවන්නී එනම් මව එහි ඉඳින දහකාර ලපැටියා කෙරෙහි යම්තරමක කරුණාවක්, ආදරයක් සහ මතු බලාපොරොත්තුවක් තබයි ද පාසල පාලනය කරණ ගුරුවරයා ද තම සිසු දරුවන් කෙරෙහි එවැනිම විය යුතුයි.

මගේ රටේ ඇති හොඳ ම කම්මල් පාසල්යයි කීවේ ජෝර්ජ් බර්නාඩ් ශෝ පඬිවරයා ය. ලොකු කුඩා වටිනා නොවටිනා නෙත්කළ සිත්කළ මිනිසාට අවශ්‍ය නානා උපකරණ අමුද්‍රව්‍ය වලින් තනන්නේ කම්මල් වලය. මෙහි අමුද්‍රව්‍ය ළමයින් ලෙස ගැනෙනොත් පාසල කම්මල ය. ඒ අමුද්‍රව්‍ය උපයෝගී කරගෙන නොයෙක් බඩු නිපදවන කම්මල් කරුය පාසල් ගුරුවරයා. සිත් පිත් නැති අමුද්‍රව්‍ය වලට වඩා ළමයා වෙනස්වනුයේ සහජ ලැදිකම් හා දක්ෂතා දයාදකොට ඇති නිසා ය. මෙහිදී ළමයින් හඳින ගැනීමට නම් ගුරු වරයා “අධ්‍යාපනික මනෝවිද්‍යාව” මනායේ හදුරා තිබිය යුතු ය. මනුෂ්‍ය සමාජයේ ශ්‍රේෂ්ඨතම වස්තුව ගුරුවරයා යි කියන්නේ එවැන්නකුටය.

එසේ ම පාසල එලවළු කොටුවක් ලෙස සලකා බලනොත් ගුරුවරයා හොඳ ගොවියෙකැයි අපට නිගමනය කළහැකිය. උදෙසා ම නැගිට තම එලවළු කොටුව පිරික්සන ගොවියා එහි ඇති වල්පැල උදුරාදමයි. ජලය සපයයි. පැලැටිවලට හානි කරණ කෘමියන් ඇත්නම් පලවා හැරීමට ද, වාතාශ්‍රය හොඳාකාර ලබාදීමට ද ක්‍රියාකරයි. මෙසේ හොඳින් සාත්තු සප්පායම් කළ ගොවියා තම එලවළු කොටුව නොයෙක් එලදැයි ගස් වැල්වලින් සමන්විතවී තිබෙනු දැකීම ප්‍රියකරයි. ගුරු වරයා ද තම පාසල හා ශිෂ්‍ය සමාජය කෙරෙහි එසේ ම බල පාත්තේයයි අපට පෙනියේ.

පුරාණ කාලයේ ගුරුවරයා

ආදිකාලීන ගුරුවරයාට හිමිවූයේ උසස් තැනෙකි. අද මෙන් බහුලව පාසල් නො තිබුණු එකළ ශිෂ්‍යයා ගුරු නිවසේ වැඩෙන්නට විය. ගුරුවරයා ගේ සිත ප්‍රීති කරමින් ඔහුට යටත් පහත්ව ශිෂ්‍යයා අධ්‍යාපනය ලබා ගත්තේ ය. ගුරුසිත පොබයමින් අධ්‍යාපනය ලැබූ ශිෂ්‍යයාට ගුරුවරයා කිසි ම ගුරුමුණ්ඩියක් නො තබා සියල්ල ඉගැන්වූයේ ය. අද මෙන් කිසිම වෙනනයක් නොලබා එකළ සේවය කළ ගුරුවරයා ගේ සිත කෙතරම් යහපත්දැයි අපට තේරුම්ගත හැකිය.

එනමුත් ඒ අතර ඊෂ්‍යාකාරී ගුරුසිත් ඇත්තවුන් ද සිටිය බවට සාධකයකි, “අඟල් මල් පුවත.” තම අන්තේවාසිකයන් ගේ කේලාමිබස් ගැන දැඩි විභාසය තැබූ අතීතයක කුමරු ගේ ගුරුවරයා ඔහු මරවන්නට ඉටාගත්තේ ය. ඇඟිලි දහසක් කපා ගුරුපුද කරණ ලෙස ද නියෝග කළේය. එද ඒ අතීතයක කුමරු වා තම ගුරුවරයා ගේ නියෝගය මුදුනින් පිළිගෙන ඒ සඳහා අසීමිත ජීවිතයන් විනාශ කළ බවත් බෞද්ධ ඉතිහාසයෙන් හෙළිවේ. අහෝ! එවැනි ක්‍රියාවකට තුඩු දුන් ගුරුවරයා ඇත්තට ම ජන සමාජයට අහිතකරවූවෙකි. ඒ විනාශයට මුල්වූයේ අනිකක් නොව ඉගැන්වූ ගුරුවරයා ගේ සිතම ය. ඔහු වපලයෙකු බවත්, ව්‍යාජ, වංක අදහස් ඇත්තෙකු බවත් ඉන් අපට හෙළිවේ. එබැවින් ඔහු ආදර්ශයට ගතයුතු නොවේ.

වර්තමානය

අද අධ්‍යාපනය වඩා පුළුල්ය. ගුරුවරයා ඉගෙන ගත යුතු විෂයයන් ගණනද බොහෝ ය. ඔහුට වේතනයක් ද, වගකීමක් ද තිබේ. ගුරුවරයා පිට පැවරී ඇති මේ වග කියයුතු කාර්‍යය ඉටුකිරීමට ඔහුගේ සිත ද, යහපත් වියයුතු ය. ගෙදර පරිසරයේ වැඩුනු බාලයා පාසලට පැමිණි කල නිතර ම ගුරුවරයා අනුගමනය කරයි. ආදර්ශයට ගනියි. තමා ඇලුම් කරන්නෙකු ගේ අයහ පත් ක්‍රියා ද හොඳ ක්‍රියාවන් ලෙස අනුගමනය කිරීම ශිෂ්‍යයා ගේ සිරිතය. එය ස්වාභාවික ය. මෙබැවින් ගුරුවරයා හැසිරීම අතින් හොඳ විය යුතු ය. හොඳ ආදර්ශ දෙන්නෙක් විය යුතුය. අවංක, අව්‍යාජ අදහස් වලින් පිරිසුන් පුද්ගලයෙකු වන ගුරුවරයා අපත්පහතිවූවෙකි. බොහෝ දුරට දැමුනෙකි. ඔහුගේ සෘජු අදහස්වලින් ළමයින් ඇද ගැනීමේ බලය නිරායා සයෙන් ම ඔහුට හිමිවනු ඇත.

ඔහු තමා ගැන ද ශිෂ්‍යයා ගැන ද හොඳින් දනගනු ය. ශිෂ්‍යයන් ගේ රුචි අරුචිකම් අදහස් උදහස් හැඟීම් සියල්ලක් ම අවබෝධ කරගත් තරමට ඉගැන්වීම සාර්ථක ලෙස කළහැක. ගුරුවරයා සියල්ල දත් කෙනෙක් නොවන නමුදු සමාජය පිළි ගත් උසස් හැඟීම් වලින් හා ආදර්ශමත් චරිතයෙන් යුක්ත වූවෙක් වෙයි. සියල්ල සිත පෙරටුකොට සිදුවන බැවින් මේ සියල්ලට ගුරුසිත යෙදිය හැක.

ශිෂ්‍යයා සමාජයට පුහුණු කරන්නේ ගුරුවරයාය. එහෙ යින් ඔහුට දෙන හැඟීම් නිවැරදි ඒවා විය යුතු ය. අනාගත යේදී සමාජයට මුහුණ දෙන ශිෂ්‍යයා විෂම අදහස් දරණ අයෙකු කිරීමට ගුරුවරයාට ඇති අවසාන අනල්පය. එහි දී ගුරුසිත මෙහෙයවා වැඩ කිරීම නුවණට හුරුය. එහෙයින් සැබැස්වයක් කරණ ගුරුවරයා තම ගුරුසිත මෙහෙයවා වැඩ කරන්නේමය. ගුරුවරයා ගේ සිත කාරුණික, අවිභීතියාවාදී, සංවිභාගශීලී, පරෝපකාරශීලීමත් වන අතර ම, අවංකකම, යුක්තිගරුක බව, සර්ව සාරවත් බව, නිර්භංකාර බව, යනාදියට ආකරයක් කරගත යුතු ය. ඒ ගුරුසිත අනුව යන ශිෂ්‍යයා සමාජ පිළිලයක් නොවේ. නිකමෙක් ද නොවේ.

**සතර බ්‍රහ්ම විහරණය
හා ගුරුධරයා**

මේත්තා, කරුණා, මුදිතා, උපෙක්ඛා යනුවෙන් දැක්වෙන මෙෙත්‍රිය, කරුණාව, මාදුබව, මැදහත්බව යන සිව් බ්‍රහ්ම දහම් ගුරුවරයා දොස කොට ඇත්තේ නම් කෙතරම් හොබවේ ද? ඔහුගේ කායඝ්‍රියේ දී එය මැනවින් ඉවහල්කරගත යුතු ය. ඒ අතරම සිව්සහරාවතෙහි දැක්වෙන සමානාත්මතාවය ද, ප්‍රිය වචන කථාකිරීම ද, ඔහු ගේ මනසෙහි පිහිටුවා ගත යුතු ය. පන්ති හෙදය හා කුළ හෙදය පිළිබඳ ප්‍රශ්න මෙහිදී පැන නොනැගේ. ළමයින් ගේ සමානාත්මතාවය රැකගැනීමට ද, ඊට උදව්දීමට ද මෙය මහෝපකාරීවේ. හොඳ ශාන්ත සමාජ යක් බිහිකිරීමට ද මාගීය සැලසේ.

එසේ නම් ගුරුවරයා සමාජ ශොධකයෙකි. තමා ගේ වැඩ කොටස නිසියාකාරව ඉටු නොකර පැහැර හරින ගුරුවරයා සමාජයෙන් ගැරහුම් ලබන්නෙකි. ගුරුවරයා ගේ රාජ කාරිය “ඇඟබේරා ගැනීම” පරමාත්මකව ගොඩ නැගුනක් කර ගැනීම නොවේ. මෙය අද සමාජයේ පවත්නා විශේෂ දුර්වලතාවක් බව අපට පෙනේ. මේ මාගේ ව්‍යාපාරය නම්බු නාමයක්, උපාධියක්, චේතනයක් සඳහා නොව නියම සමාජ සේවය උදෙසාය යන වටිනා අදහස පෙරදැරි කරගත් ගුරුවරයා ආදර්ශවත් පුද්ගලයෙකි. හැම දෙනා කෙරෙහි අනුකම්පාව දක්වන්නෙකි. අරියෙන් ධර්මයෙන් අවවාද අනුශාසනා කරන්නෙකි. ශිෂ්‍යයා ගේ මානසික, ශාරීරික, අභ්‍යන්තරික හා බාහිර බලවේගයන් කෙරේ බලපාන ගුරුසිත ලෝකය ගොඩ නැගීමේ හෝ විනාශ කිරීමේ වස්තුවක් වනබව යට කියන ලදී. ලෝකය බියකරු ප්‍රපාතයෙන් එළියට ඇද මිනිස් සංහතියේ විමුක්තිය පිණිස කටයුතු කිරීමට ආධාරවන්නේ ගුරුසිතය.

**ගුරුසිත ප්‍රයෝජන
ගන්නා අයුරු**

ගුරුසිත වපල එකක් වූයේ නම් ඒ සිත ඇසුරින් සිප් උගන්නා දරුවෝ රටට දයට ආගමට වින කරන්නෝ වෙති. උගුල් අට වන්නෝ වෙති. ගුරුවරයා එහෙයින්ම සිතින් එකක් සිතා කයින් තවෙකක් කරන්නෙකු නොවිය යුතු ය. තමන් වස්ව පානබා වැරදි ලෙස ම ගමන් කරමින් සිට අනුගාමිකයනට නිසියේ එන්නටයැයි අණ කරණ කකුළුවකු ගේ වතින් ගුරුසිත ඇත්විය යුතු ය. මුද්‍රාණයෙන් කුළුණින් සපිරුණු එකක් විය යුතු ය. තිලොවට ගුරු වූ බුදුන් වහන්සේ ඉතා උසස්කොට අවබෝධකර අපට පෙන්වූ ‘මැදි පිළිවෙත’ හැම සිතක ම ඇත්නම් කෙතරම් හොඳද? ඒ අනුව පා නගන ගුරුසිතක් ඇත්තා පක්ෂ හජනයට බරනොවෙයි. යම් විදියකින් බර වුවොත් මානසික හා කායික අබල දුබලකම් ඇති දුර්වල ප්‍රජපත් කමින් මිරිකුණු අසරණ දරුවන් පාඩු විඳිත් මැයි. මෙසේ ගත්කළ ගුරුසිත සරී නිර්දෝෂී විය යුතුයයි නො හඟින නමුදු ඒ තරමට ම වූයේ නම් එතරම් ම හොඳය. “නිදෙස්කෙනෙක් මෙදියන උපදෙන්නා” යනු යටගියාවෙන් මතුවන පඩි වද නකි. එහෙත් පුළුවන් තරම් දෙසින් ඇත්වී යහපත්, ගුණවත්, ඔදවත්, තෙදවත් සිතකින් සැදී සිටින ගුරුවරයා මුළු මහත් සමාජයට ම හිමි ජාතික වස්තුවක් වන්නේ මය.

ළමයින් ගේ විෂයමාලාව, හා කාලසටහන් සකස්කිරීමේදී ද ගුරුසිත උපයෝගීවේ. හොඳ අධ්‍යයන ශක්තියක් ඇති කිරීමට ගුරුසිත සමත්විය යුතු ය. තමාගැන අවබෝධයක් ඇතිවූ ගුරුවරයාට තම කායඝ්‍රිය ඉටුකර ගැනීමට මහා රුකු ලක් වන්නේ මය. ළමයින් එක සමාන නොවන බවත් ඔවුන් විවිධ අදහස් ඇත්තවුන් බවත් ගුරුසිතෙන් විමසූ ගුරුවරයා “උදේ පටන් පොල්ලෙලි තලා ලැබූ සුළු මුදලෙන් බඩවියන

රැකගන්නා අසරණ ගැහැනිය ගේ දරුවාටත්, උදේ සිට රැවන කුරු ම සනීප පුටු රත්කරමින් සුබෝපහෝගී ජීවිතයක යෙදෙන ධන කුමරියා ගේ ළමයාටත්” එකසේ සලකන්නේය. මානසික ආබාධයන් ගෙන් පීඩා ලබන ළමයින් වෙනොත් ඔවුන් ගැන විශේෂ සැලකිල්ලක් දක්වා ආබාධයට පිළියම් කිරීමට ත් ගුරුදෙගුරු සහයෝගයටත් උපයෝගීකර ගත හැක්කේ ගුරුසිත ම ය. දඩුවම් දීමේදීද, ගුරුසිත විශේෂයෙන් උදව්විය යුතු ය.

**ගුරුධරයා සමාජ
ශොධකයෙකි**

ගුරුවරයා සමාජ ශොධකයෙක් නම් තමා ගේ පතට ම සිත නතුකර නො ගෙන රටට ජාතියට වැඩ දයක ගුරු පරපුරක් හෝ විද්‍යාඥයින් හෝ චින්තකයින් හෝ ඇතිකළහැකි ය. ගුරුවරයා ගේ සිත අත්තනොමතික නම් ළමයින් ගේ සහජ දක්ෂතාවන්ට වදිනුයේ මරුපහරකි. එබැවින් නියම ගුරුවරයා අත්තනො මතික යෙක් හෝ ආඥාදයකයෙක් වීම නොමැනවි. ළමයින් කෙරෙහි හොඳ ආදරයක් සිතෙහි රුවාගත් ගුරුවරයා කිසිවකු ගේ දියුණුවට විරුද්ධ නොවන්නෙකි.

එසේ ම අධ්‍යාපනය ආගමික පදනමක් මත ගොඩනැගිය යුතු බැවින් ගුරුවරයා ගේ අවංක අව්‍යාජ ආගමික හැඟීම් ශිෂ්‍යයා ගේ සිතට ඇතුල්කළ හැකි ය. “මනොවිද්‍යාව” නිසියේ උගත් ගුරුවරයාට එය එතරම් අපහසු කරුණක් ද නොවේ.

එසේම ළමයා හා කීවටු සබැඳියාවක් ඇති ගුරුසිතකින් ලෝකයා බලාපොරොත්තුවන සේවාව බොහෝ දුරට ඉටුවේ. ළමයින් ගේ අඩුපාඩු කම් හා නො දැනුණු හැඟීම් නිසා සමහර විට ගුරුසිත වෙනස් වුවොත් ඔහු වපල ගුරුවරයෙකි. ඉඳින් හොඳ ගුරුසිතක් නම් නිර අදිටනක් ද, අවවාදයට වඩා ආදර්ශ යන්නා ගුරුවරයාගේ හැම ඉරියව්වකින් ම දක්වීමක් ද පෙන්වීමට මහත්සි දැරිය යුතු ය. දක්ෂ, අදක්ෂ, කුලීන, කුලහීන, පබල, දුබල, දුර්වල, පොහොසත් ඇ හෙදයක් ගැන නොතකා, නොසොයා කටයුතු කළ යුතුය. ඒ අතර ම අපක්ෂපාතී භාවය ද, විශේෂ ගුණාංගයක් ලෙස සැලකේ.

විශේෂයෙන් අද වැනි විද්‍යාත්මක යුගයක ජීවත්වන විනාශවා දිනෙන් දින වෙනස්වන ලෝකයේ තොරතුරු පිළිබඳව සැබෑ බුද්ධියක් ඇතිකරගත යුතු ය. එමනිසා භාෂාහෙද ආදිය නොතකා ඉගෙන ගත හැකි සෑම දෙයක්ම හැකිකරමි දුරට ඉගෙනීම ගුරුවරයෙකු වශයෙනුත් ඉතා වටිනා දෙයකි. ගුරුසිත මෙයින් සම්පුර්ණවෙනම් ගුරුවරයා ඉදිරියේ මතුවන සෑම ප්‍රශ්නයකට ම පිළිතුරු දීමටත් හැම දෙයක් ගැන ම දනුමක් ලබාදීමටත් හැකියාවක් නැතොත් එය විශේෂ අඩුපාඩුවක් ලෙස ගුරු සිතෙන් කල්පනා කළ යුතු ය.

ගුරුසිත මායා සිතක් නොවේ නම් ගුරුවරයා ද මායාකාර යෙක් නොවේ. අතීතයෙන් වනිමානයෙන් ලෝකයේ උසස් තැනක් හිමිකරගත් ගුරුවරයා මෙනෙක් පැවතෙන සමහර දුර්වල තැන් සංශොධනය කොට සියම ගුණාංගයන් ගෙන් පිරි සමාජ සේවකයෙකු ලෙස ඉදිරිපත් වුව හොත් අපේ අනාගත පරපුර සමාජ ගැටලු වලින් තොර වාසනාවන්ත පිරිසක් වනවා ඇත. යටගියාවෙන් මතුවන, මුනිදස කුමාරණතුංග, එච්. ඇස්. පෙරේරා යන නාමයන් අපසිත දැනුදු රැඳී දෙනුයේ ඔවුන්ගේ යහපත් ගුරුසිත හා අගනා සමාජ සේවය නිසාම ය. ගුරුසිත හොඳ නම් ගුරුවරයා ද හොඳ ය. හොඳ ගුරුසිතක් ඇතිව ගුරුවාක්තියේ යෙදෙන ගුරුවරයා සමාජයට හිතකරය. එසේ ම ලෝක සාමය රැකීමට ද මහෝපකාරීවේ.

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INTRODUCTION OF BUDDHISM AND PRINCE SHOTOKU

BUDDHISM was transplanted to Japan from Korea in the middle of the sixth century. At the outset, the adoption of Buddhism became an issue between two rival political groups. When the liberal group, which favoured Buddhism, gained ascendancy, Buddhism was officially recognized and gradually took root in Japanese soil.

The most influential exponent of Buddhism at the time was Prince Shotoku (574-622). This political genius and Buddhist scholar became prince-regent for Empress Suiko at the age of twenty-one. The Prince took the teachings of Buddhism as the ruling principle of his administration, thus laying down the foundations for the Buddhist influence on Japanese culture for succeeding ages. The record of his achievements stands out, not only in the history of Japan, but also in that of Buddhism. During his reign, Prince Shotoku promulgated the famous Constitution of Seventeen Articles, emphasizing peace as the basis of good government, and prescribing "reverence to *Tiratana*" as the guiding faith in life to attain the ideal of peace. To elucidate on this thought, he himself gave a series of lectures on the *Saddharma-pundrika Sûtra* and the *Srimâlâsimha-nâda Sûtra*, and wrote commentaries on these two Sûtras as well as one on the *Vimalakirtinirdesa Sûtra*. He also built Horyuji Temple as a seat of Buddhist learning, Shitennoji Temple as one of the facilities to take care of the poor and needy, and many other temples which still remain as a glorious cultural heritage of the nation. His efforts and activities were invaluable in leading to a closer tie between Buddhism and the state.

Nara Period (710-794)

For the first few generations after the introduction of Buddhism, the general populace was unable to comprehend fully the profound religio-philosophical thoughts embodied in the Suttas. There was instead a belief

that through the virtues of a mysterious power, paying homage to Buddha and chanting Suttas were efficacious in curing ailments, achieving longevity, and receiving protection from calamities. The nation as a whole believed and respected Buddhism as a "peace and protection-giving" Dharma.

Although the period lasted less than a century, Japanese Buddhism made a tremendous advance, becoming systematized on a nationwide scale. Inspired by the burning aspiration of Emperor Shomu, a devout Buddhist, national temples were built in every province of Japan. The center of these temples was Todaiji Temple in Nara. All of these temples were dedicated to the promotion of national welfare in accordance with the belief in the "peace and protection-giving" power of Buddhism. It is said that Emperor Shomu tried to actualize on a small scale the world-view expounded in the *Avatamsaka Sûtra*. "The Great Buddha" of Todaiji Temple, which is renowned throughout the world, is the image of *Mahāvairocana* in the *Avatamsaka Sûtra*. It is of interest to note that Dosen (Tao Hsüan), a Chinese Bhikkhu, and Bodhisena, an Indian Bhikkhu, officiated at the dedication ceremony of this Great Buddha. Each temple in the provinces symbolized one petal of the paramount lotus on which *Mahāvairocana* sits, sending forth the Enlightenment of *Karunâ* and *Pañña* to give peace and protection to the cosmos. Few can fail to see in this grandiose building project an approach to the "union of state and temple" which the people of the time had as an ideal for their political system.

As an outcome of the rising tide of Buddhism which prospered under national patronage, architecture, sculpture, painting, and other arts and industries began to flourish, forging the glorious "Tempyo Culture." However, national patronage entailed such unparalleled expenditure on the part of the government that a crisis in



KAMAKURA BUDDHA

its financial stability arose in the latter part of the Nara Period, calling for a change of some sort in the patronage policy.

Heian Period (794-1185)

The capital of Japan was moved from Nara to Heian, the present Kyoto, in 794 A.D. This transfer marked a change in national policy by which the government attempted to recover from the financial collapse at the end of the Nara period. It was also a means of cutting the tie with the Buddhism of Nara in order to correct the abuses incidental to the former policy of the union of state and temple.

Two outstanding figures who appeared on the scene to bring about a religious reformation, were Saicho and Kukai, both of whom had studied Buddhism in China. Saicho (767-822) erected Enryakuji Temple on Mt. Hiei, which towers in the north-eastern sky of Kyoto, and set out to spread the teaching of the Tendai sect. He devoted his whole life to make Mt. Hiei into the center of learning of Mahayana Buddhism in Japan. Most of the founders of new Buddhist sects, which arose after his death in Japan, received their education in the cradle of this sacred mountain. Saicho, whose influence was great and lasting, deserves special mention in the history of Japanese Buddhism.

Kukai (774-835) brought *Mantra* Buddhism, called the Shingon sect in Japan, from China and commenced to propagate it. In those days the government school admitted only nobles, but Kukai opened an university of liberal arts which did not discriminate between nobles and the common people. This was the first institute of learning in the proper sense. He also introduced Sanskrit, which later contributed to the creation of the Japanese phonetic alphabet.

One of the prominent features in the Buddhism of this period was the vogue among the court nobles to sponsor religious services and dedicate temples, using these religious expressions as means to further their own interest in the gratification of their worldly desires. This trend to forget the true meaning of rituals accelerated the degeneration of Buddhism into mere formalism, belying the outward appearance of flourishing vigor. The religious world was converted into a field of contention for supremacy by the nobles, who, failing to

gain power in the political, sought to wield power in the sacerdotal field. The wealthy monasteries became a sanctuary for many nobles, where they could lead a life of ease and luxury as a prerogative of their birth. Thus the Buddhist world seemed to become just another extension of the society of the ruling class. Worst of all was the appearance of monk-soldiers hired by the monasteries to protect their interests through intimidating the government.

However, the spiritual vitality of Buddhism was never entirely lost. In spite of the corruption of the monkhood and the turning to formalism, toward the end of the Heian period, there arose a movement for religious reform. The movement fermented gradually within a group of right-minded Bhikkhus, bearing fruit first in the revival of the older Buddhism in Nara which had been overshadowed by rise of the Tendai and Shingon sects in Kyoto. It took the form of the strict practice of *Sila* which had been neglected. These Bhikkhus preached on the *Sila* and encouraged the observance of the *Silas* to the people, including serfs and lepers. The spirit of the revival was also reflected in the establishment of charity and public welfare organizations, following the example set by Prince Shotoku. The same trend led to the founding of facilities for the care of animals which call to mind the activities of King Asoka. This movement in effect had the objective of a "Return to *Sakyamuni*."

Buddhism in the Heian period evolved in connection with the two sects represented by Saicho and Kukai. It is undeniable that these sects were of a rather aristocratic nature and at this stage, only a literal transmission of Chinese Buddhism. There was another movement which was forging ahead invisibly in response to the inner voice of Buddhists in general. This spiritual awakening took a concrete form in the following century as the creation of a teaching more adapted to Japan.

The introduction in this period of the theory of *Avatāra*, which taught that the native gods of Shinto were none other than the *Avatāra* of Buddhas, was of great importance. By this teaching the ascendant Buddhists kept harmony and found a semblance of affinity with the native religion, thus succeeding in maintaining the spirit of tolerance and peace inherent in Buddhism.

Kamakura Period (1185-1333)

The Kamakura period marked a great transition from the rule of the court nobles to the ascendancy of the warrior class. The government policies, the economic structure, as well as every phase of Japanese culture underwent a complete transformation in this age. In the Buddhist world, the Pure Land school, which is based on the teaching of the *Sukhāvati-vyūha Sūtra* and which had commenced to spread in the middle of the Heian period, became established as an independent sect. The doctrine of the Pure Land (*Buddha-Ksetra*) taught that one will be reborn in the Pure Land where one is to attain Buddhahood, not through one's own power, but by virtue of the Vow Power (*Pranidhāna-bala*) of Tathāgata Amitābha. This teaching came to have a strong hold on the minds of the people at the end of the Heian period for two reasons. First, the thought called "Mappo" came to prevail over the Buddhist world. Second, a series of civil wars which marked the transition period brought suffering and misery to the people, making them take to heart the teaching of *Dukkha*.

The "Mappo" thought developed by Chinese Buddhists in reference to the spiritual capacity of understanding the *Dhamma* of Enlightenment, divides the period after *Sakyamuni's Parinivāna* into three succeeding ages. The first five hundred years after *Sakyamuni's Parinivāna* is called "Shobo" (The Age of Right *Dhamma*). In this age man could still learn the *Sasāna*, put it into practice (*Cariya*), and finally gain Enlightenment (*Bodhi*). In the second period called "Zobo" (The Age of Image-*Dhamma*), lasting for a thousand years, *Sasāna* and *Cariya* still exist, but man can no longer attain *Bodhi*. The last period which is to last ten thousand years is "Mappo" (The Age of Declining *Dhamma*). In this dark age, although having the *Dhamma* in the form of *Sutta*, man no longer cares to learn *Sasāna*, much less to practise *Cariya*, least of all to attain *Bodhi*. According to the chronology of this thought, the age of "Mappo" had been entered by the twelfth century, and the people of the day were firmly and fatally possessed by the thought that man's power was utterly hopeless in such an age. The reality of suffering and misery that the people experienced in the recurrent civil wars convinced them that

they were really in the midst of the hopeless, dark age of "Mappo," for they believed that such an age inevitably involved war and strife.

The Light of the Pure Land gave a ray of hope to the people in this pessimistic frame of mind, and this teaching spread among the priests and the laymen. The brilliant torch-bearer of this movement was Bhikkhu Honen (1133-1212), scholar and teacher of *Mahāyāna-sīla*, who, however, regarded himself as being full of the ten evils. It was he who founded the Pure Land sect, leading the sect to ascendancy in spite of persecution from the established sects, which resulted in his banishment from the capital. His teaching was very simple and easily understood by the less-educated. He taught that man's *Buddhānussati* alone will assure him future Enlightenment in the Pure Land by the Vow Power of Tathāgata Amitābha.

One of Honen's leading disciples was Shinran (1173-1262) who realized that the *Buddhānussati* had its root in Faith (*Saddhā*) in the Vow Power of Amitābha. For him, Faith alone, a Faith taking refuge in the Compassion (*Mahākaruṇā*) and Wisdom (*Mahāpañña*) of Amitābha, the Eternal Buddha, causes one to cross the ocean of *samsāra*. Shinran also made no distinction between the lay and the priesthood. This simple teaching had a great appeal for the common people and became a powerful current in Japanese Buddhism as the Jodo Shinshu sect or Shin Buddhism. It has today the largest *Samgha* with the Hongwanji in Kyoto as the head temple.

Besides the Pure Land teachings of Honen and Shinran, two other important sects were established in the thirteenth century, Zen and Nichiren. Each was unique to Japanese Buddhism in differing ways. The Nichiren sect, which took the Lotus *Sutta* as its basic canon, was established as a sect with a strong patriotic consciousness, for its formation came at a time of national crisis, the threat of a Mongol invasion of Japan.

Zen Buddhism was introduced from China in the same period. Countering all intellectual pursuit of religio-philosophical studies in the *Sutta*, Zen goes straight to the mind (*Citta*) of Buddhahood with spiritual intuition (*Pañña*) attained through meditation (*Jhāna*). This intuitionism



NARA

appealed to the warrior class then ruling the country, which respected quick judgment not only in their daily life but also in times of crisis. Their support aided Zen to become one of the leading denominations in Japanese Buddhism at the time.

Muromachi Period (1333-1573)

In this period the new Buddhism awakened in the Kamakura period permeated the soil and soul of Japan. Supported by the warrior class, Zen Buddhism thrived and took such a leading role in the cultural field that Zen Bhikkhus created most of the literary works of the period. The art and literature of the period reflect in form and content the strong influence of Zen. Also as political and diplomatic advisors to the Ashikaga Shogunate, many Zen Bhikkhus also helped to guide the destiny of the nation.

The permeation of Buddhism into the daily life of the people can be seen in the rise of flower arrangement and tea ceremony in this period. The Japanese appreciation of beauty in the midst of everyday mundane existence has the touch of Zen. The No drama and its chant (*Yokyoku*) were also very much influenced by Zen thought. The beginnings of an educational system can be traced to the temples of the period which were the centers of learning. It is safe to say that Buddhism spread into nearly every home and exerted a powerful influence on the spiritual life of all classes of people.

The collapse of the system of tax-free glebes, which occurred at this time, was a considerable blow to the temples and monasteries which had grown enormously wealthy through the income from their vast estates. The exception was the Hongwanji, the *Samgha* of Shin Buddhism, which had unshaken support from the common people. Showing no signs of the decline seen in other sects, the Hongwanji grew larger and more powerful, thanks mainly to the missionary zeal of the eighth Patriarch, Rennyo (1415-1499). Through the burning missionary zeal of the bhikkhus and priests of all sects, the new movement initiated in the Kamakura period made the teachings, hitherto sealed in the monasteries or monopolized by the ruling classes, into Buddhism of and for the common people.

The attempt which was begun in the Heian period to resolve the problem of the

relationship between Buddha and native gods, so as to avoid unnecessary conflict and dispute, reached a theoretical solution in the Kamakura period. In the following Muromachi period, many theories were formulated from the viewpoints of different sects, but all sects concurred in the basic interpretation that the deities of Shinto were derivative manifestations of Buddha.

Unification of Japan and Edo Period (1573-1868)

Early in the sixteenth century, civil wars broke out one after another among the rival feudal lords in a struggle for supremacy and continued to the latter part of the century, leaving Japan in general confusion. Oda Nobunaga was the first to bring a semblance of order and to lay a foundation for the work of unification. Upon the death of Nobunaga, the work was carried on by Toyotomi Hideyoshi, who nearly succeeded in bringing about a unification, but it remained for Tokugawa Ieyasu to firmly stabilize the complete unification of Japan and to establish the Shogunate government.

Of necessity, the ecclesiastical structure of the Buddhist sects underwent great fluctuations under the differing religious policies of each of these powerful leaders. Nobunaga burned to ashes innumerable temples and monasteries which resisted subjugation. His persecution was mostly directed toward temples of Shin Buddhism and the Tendai sect which were most active in missionary work. Hideyoshi outwardly extended protection to the Hongwanji and other influential temples, but he was ready to curb any move which might give them political advantage. One of his measures was the seizure of the vast estates belonging to the various temples, returning a part of the property to the original owners under the guise of new grants, thereby placing the temples under obligation to him. His insidiously crafty policy weakened the economic foundation of the temples and made them powerless in the secular world.

In the Tokugawa period the ecclesiastical structure of Buddhism was completely transformed and became incorporated in the feudal system set up by the Shogunate. All the temples of each sect were sorted into different classes of temples—head temple, sub-head temple, ordinary temple, branch temple—and organized into a solid unit for each sect, all the units to be under the

supervision of a government-appointed religious administrator. Also every Japanese subject was required to register as a Buddhist at a temple near his birth-place. Through these means the government maintained firm control of the temples and the religious life of the people until the end of the Shogunate government.

This regimented temple system was not without some merit. The required registration of all the subjects brought about an intimate relationship between the parishoners and the temple, facilitating the extension of evangelical activity. On the other hand, as the parishoners were made fully responsible for the upkeep of the temple, the priests, assured of a steady income, tended to become indolent and arrogant, leading to the cessation of really active missionary efforts. This situation led to the severe criticism of Buddhist bhikkhus and priests by laymen and created one of the causes for the persecution of Buddhism toward the end of the period.

However this situation brought about self-criticism among the Buddhists to spark a movement for reform which was characterized by a revival of Buddhist learning. The Nichiren sect led the movement by founding altogether eighteen seminaries toward the end of the sixteenth century. As the Tokugawa Shogunate also encouraged both secular and religious learning, other sects followed by opening a number of seminaries with a growing enrolment of students. It is recorded that the enrolment rose as high as three thousand students in the seminaries founded by the Hongwanji *Samgha* early in the nineteenth century. The students received a Buddhist degree as well as an ecclesiastical rank according to the years of study and practice.

The age produced a remarkable number of scholars, among the various sects, who wrote numerous books in their respective religious fields. Unsho and Reiku, for instance, were prolific writers, each producing as many as two hundred books. Unsurpassable was Jiun, a *Mantra* Bhikkhu, who compiled a manual of Sanskrit in a thousand volumes. The age also brought many religious controversies between sects or within the same sect, but all heretical thoughts were firmly suppressed by the government as they feared anything that might create a social disturbance. Feudal-

ism blighted liberalism in both Buddhist and secular circles so that scholars confined themselves to hair-splitting polemics. It became evident that no culture could be richly creative within the limits imposed by feudalism and isolation from the rest of the world.

Meiji Period to the Modern Era (1868—)

In 1868 the monarchists forced the resignation of the Shogun and restored direct control of the nation to the emperor. The resulting collapse of feudalism and the abandonment of the closed-door policy marked the dawn of a new Japan. In this age of transition there was a natural trend to reject all the old influences. Buddhism was no exception and it faced the hardest trial it had ever experienced. The monarchist leaders made the native Shinto the guiding spirit of the restoration and the separation of Shinto from Buddhism was their first move. Prompted by government propaganda, anti-Buddhist feeling became strong, and temples, statues, and sutras were destroyed, and priests were forced to leave the temples.

A group of Shin Buddhists under the leadership of Myonyo, the twenty-first Patriarch of the Hongwanji, took the initiative in struggling against these persecutions. In accordance with the spirit of tolerance and pacifism inherent in Buddhism, they did not resort to violence, but by their fervent pen and tongue conducted a successful campaign to win freedom of religion in Japan.

Japan found herself a backward nation among the more advanced civilizations of the West, when her door was opened to the world. It became necessary for her to learn and absorb everything new which flowed into the country in order to make up for the lost years of isolation. Buddhism also could not stand aloof from the current of the day. It made adjustments and directed effort toward becoming modernized by a study of new methods of learning, propagation, and temple administration, without losing its basic identity.

Christianity was re-established through the removal of the ban imposed in 1587, as a result of the newly won religious freedom. Buddhists turned to a doctrinal study and criticism of Christianity. It was also a great problem for Japanese Buddhists to re-evaluate the theory of cosmology in the

light of science. Early in this period, the Hongwanji sent scholars to study religious conditions in Europe and the United States and they brought back new methods of study which had a far-reaching bearing on the tremendous development of modern Buddhist learning. The Ohtani archeological expedition to India, Central Asia, and China, supported by the Hongwanji, also contributed greatly to Buddhist research.

Every leading Buddhist sect today has educational institutions under its supervision. There are more than a dozen Buddhist colleges where ninety percent of the students are studying to become bhikkhus and priests. Following in the tradition of missionary work set by *Sakya-*

muni and King *Asoka*, the Hongwanji has today more than one hundred and fifty churches in the United States, Canada, and Brazil. The Young Buddhist Association movement in the United States holds the promise of building a foundation for the development of Buddhism in yet another soil.

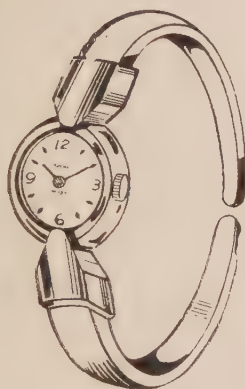
After World War II, a closer religious and cultural relationship of Japanese Buddhists with the Buddhists of other countries has been developing rapidly as a result of participation in such international gatherings as the Conferences of the World Fellowship of Buddhists, the celebration of Buddha Jayanti, and also through the exchange of Buddhist teachers and students, pointing to a future of further significant growth for Buddhism in Japan.



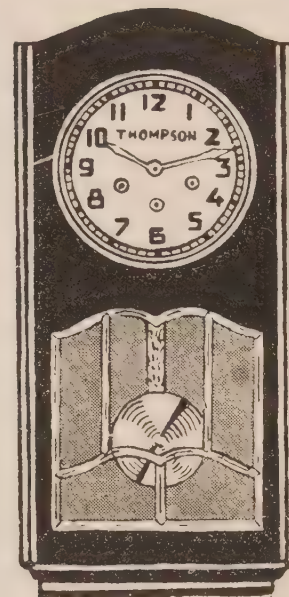
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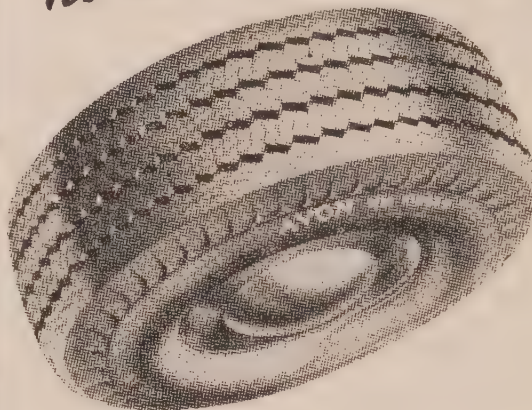
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THINGS TO BE COMPREHENDED— PARINNEYYA DHAMMA

By R. G. DE S. WETTIMUNY, A.M.I. Mech.E.

I HAVE said elsewhere that : To religion consciousness is a beyond reach by reason of its ignorance ; to science consciousness is a beyond reach because of the infirmity of its procedure. Religion says : There is a something in-demonstrable behind all things, a something not accessible to the senses. Science says : Such an idea cannot be accepted ; everything should be demonstrable through something else.

How are both these views possible ?

Both these views are possible only in this, that both religion and science have not comprehended this basic power consciousness. The view of religion is possible only by reason of the fact that in not comprehending this power rightly it makes an in-demonstrability, an incomprehensibility, out of it ; something like the ancient man not understanding thunder attributed some in-demonstrable 'agent to be behind the thunder, and thus satisfied, slept away in ignorance. Religion hides its lack of understanding this power by preaching the dogma of a soul or a metaphysical I-self behind oneself,—an imperceptibility. The same trend of thought is followed by religion to the universe as a whole, and the inevitable result is the assumption of an in-demonstrability behind all these,—God. To religion consciousness is an act of God, and so remains for ever beyond reach, beyond all understanding. It is to this that the two dogmas of God and soul work out to.

These two concepts, God and soul, spring from common ground ; and in religious thought they support one another, like two sticks standing on common ground stay supporting one another. Of these two, irrespective of religious bias, which arises in one first ? To that question the answer is not God, but soul, or I. The I-concept sets in before the God-concept. A little child may well have in him the concept of an I though he may not have any concept of a "cause-in-itself" behind all things. And this accentuation of the I-concept or the I-consciousness is simply by not rightly comprehending consciousness.

How now does the same lack of comprehension of consciousness cut the path for science ? And where lies the possibility for the view of science to exist ? Science says that everything should be accessible and demonstrable. Thus far science is right, Consciousness is also an accessibility. My consciousness is accessible to me and demonstrates itself to me. But science goes a step further, and in going this further step finds itself in difficulties. For the next step that science takes is : Not only must everything be demonstrable, but it must also be demonstrable through something else. This "through something else" is where science is let down with regard to consciousness. For my consciousness is something that is demonstrable only to myself. It is the one thing in the whole world that is wholly and truly accessible to me and only to me. How much useless science becomes in the final analysis can be seen from the fact that the one thing that matters to me at all is that which is beyond all demonstration by science. And no sooner than science attempts to follow up consciousness and solve its mysteries it finds itself deviated from the procedure it has hitherto adopted, and then it no longer becomes science, such as has happened to psychology. There is much doubt as to whether psychology is a science or not. This does not, of course, mean that psychology has solved the problem of consciousness. Not by any means. It is just an attempt at reading consciousness.

All things can be evaluated through consciousness, as they present themselves to consciousness. Thus they become knowable things to consciousness, things cognizable by consciousness. I can become conscious of them, and they have a relation to me in as far as I become conscious of them. This possibility of evaluation or comprehension through something else does not apply to consciousness. There is nothing called becoming conscious of consciousness. All attempts to do such a thing will be only an upbringing of other moments of consciousness. And this is not because con-

consciousness is something beyond all knowing, beyond all cognizing; but because it is knowing itself, it is cognizing itself.

To Buddhism consciousness is *the* problem. And where consciousness has become the problem what hope is there for a standpoint of comprehension from outside of it. Man is trying to comprehend a world outside of which he finds no standpoint. He will, therefore, either never comprehend the world to sufficiency, or if any such comprehension is possible, then that possibility should lie in something that embraces the standpoint from which it presents itself as such. It is here that Buddhism comes to the rescue of a bankrupt mental life, revealing in its Doctrine of Consciousness how I can cognize myself as a Grasping (*upadana*) process whilst at the same time that very cognizing itself remains a Grasping.

* * *

Consciousness, the Buddha says, is also a something that arises by reason of certain conditions. "The arising of consciousness, I say, is dependent upon certain conditions, and without these conditions no consciousness arises." (*Maj. Nik.* 38).

If consciousness is something that arises in dependence on certain conditions, the question arises: What are the antecedent conditions for the arising of consciousness?

To this question the Buddha answers: Mind-Form (*nama-rupa*) is the basis, the genesis, the antecedent condition for consciousness. Name-and-Form, Mentality-Corporeality, are other ways of expressing this same thing referred to as *nama-rupa*. It is merely the collective name for the First Four Grasping-Groups (*upadanakhandha*), viz., Form (*rupa*), Sensation (*vedana*), Perception (*sanna*), Tendencies (*sankhara*). Here Consciousness (*vinna*) is the Fifth Grasping-Group, and these Five Grasping-Groups constitute the entire being.

"What now being present, is consciousness also present? Where mind-form is, there is consciousness; mind-form conditions consciousness." (*Digha Nik.* 14).

Thus the antecedent condition for the arising of consciousness is mind-form.

"What now being present is mind-form also present? What conditions mind-form?

Where consciousness is, there is mind-form. Consciousness is the condition for mind-form." (*Digha Nik.* 14).

Thus the antecedent condition for consciousness is mind-form, and the antecedent condition for mind-form is consciousness.

"Consciousness turns back from mind-form. It goes not beyond." (*Digha Nik.* 14).

How is this to be understood?

The four khandas, Form, Sensation, Perception and Tendencies are called the supporting points for Consciousness. "If Consciousness abides, monks, it is because of a seeking for Form that it abides, and supported by Form, and resting in Form, and taking delight therein, it attains to growth, spread and increase. If Consciousness abides, monks, it is because of a seeking for Sensation that it abides, and supported by Sensation, and resting in Sensation, and taking delight therein, it attains to growth, spread and increase. If Consciousness abides, monks, it is because of a seeking for Perception that it abides, and supported by Perception, and resting in Perception, and taking delight therein, it attains to growth, spread and increase. If consciousness abides, monks, it is because of a seeking for Tendencies, that it abides, and supported by Tendencies, and resting in Tendencies, and taking delight therein, it attains to growth, spread and increase. If one, monks, were to declare thus, 'I will apart from Form, Sensation, Perception, and Tendencies make known a coming, or going, or disappearing, or appearing, or arising, or growth, or spread, or increase of Consciousness,' any such thing is not possible." (*Sam. Nik.* III).

The Buddha also teaches that the six-senses, i.e., the sense of sight, the sense of hearing, the sense of smell, the sense of taste, the sense of touch, and the sense of thought, are the internal points of support (*ajjhattikani ayatanani*) for consciousness, whilst those phenomena corresponding to these six senses, i.e., things visible, things audible, things olfactory, things gustatory, things tangible, and things thinkable, are the external points of support (*bahirani ayatanani*) for consciousness.

Saying that the Four Khandhas are the supporting points for consciousness, and that the six senses are the internal points

of support whilst those corresponding phenomena are the external points of support for consciousness, is really saying the same thing. The Five Grasping Groups spring in dependence on both the internal and external conditions, the internal conditions being the Grasping Groups that were, whilst the external world is the other condition in attachment to which the New Grasping Groups spring up. Thus all external objects, referred to as a whole by the words "external world," have no meaning to me other than as being the external points of support for the springing up of my consciousness. The Buddha refers to them as the "hooks" on which rest the Five Khandhas. This is a fact that must be clearly understood, a fact which is not very difficult to understand, yet, nevertheless, if not understood, will lead to great confusion. Accepting this does not mean involving an idealism, nor for that matter does it mean involving a materialism. Not mere conceptual nourishment, but unbiassed reflection is required to understand this fact. The external world provides merely one of the conditions for the springing up of my consciousness, and apart from that springing up of consciousness the external world has no relation to me. My world are the Five Grasping Groups that go to make me up,—Groups which spring up in dependence on both the antecedent conditions within the immediately preceding Groups and the external conditions that lie without. This is what must be understood. "Monks, I will show you things that are to be comprehended, likewise comprehending. Do ye listen to it. And what, monks, are the things to be comprehended? Form, monks, is a thing to be comprehended. Sensation is a thing to be comprehended; Perception is a thing to be comprehended; Tendencies are a thing to be comprehended; Consciousness is a thing to be comprehended. These, monks, are the things to be comprehended. And what, monks, is comprehending? . . ." (*Sam. Nik. III*).

This, therefore, is what has to be comprehended. This, therefore, is what has to be done. This, therefore, is the burden. The uninstructed man of the world refers to his burden as if it were entirely the external world and the actions of others. "I will teach you, monks, the burden, the taking hold of the burden, the lifting it up, and the laying of it down. Do ye listen to it. And what, monks, is the burden?

The Five Grasping Groups should be the reply. What five? The Grasping Group of Form, of Sensation, of Perception, of Tendencies, of Consciousness. This, monks, is called the burden. And what, monks, is the laying hold of the burden? . . . (*Sam. Nik. III*).

The five senses, eye, ear, nose, tongue and body, belong to the First Khandha, Form. The sixth sense, mind or thinking, belongs to the next three Khandhas, Sensation, Perception, and Tendencies. In fact, Mind is defined in the texts as follows: "Sensation (*vedana*), Perception (*sanna*), Volitions (*cetana*), Sense-contact (*phasso*), Attention (*manasikaro*),—this is called Mind (*namam*)."
(*Sam. Nik. II*). From the First Four Khandhas, Consciousness breaks forth, and in the breaking forth the Four Khandhas in turn become anew. "Consciousness and its supporting points are not opposites, but transitions, one the form of development of the other, in which the Sankharas represent that transition moment in which thinking as Vedana and Sanna, in the glow of friction, is on the point of breaking out into Vinnana." And to maintain itself, Consciousness must ever and again, always, spring up anew. Which means that the other Four Khandhas too ever and again spring up anew.

This moment of consciousness is what I call *I* this moment. With every moment my consciousness changes. *I* also changes along with it. There is not an *I* by itself behind all my experiences. Always it is "I see" or "I hear" or "I smell" or "I taste" or "I touch" or "I think." In other words, there is seeing, hearing, smelling, tasting, touching and thinking, and the knowledge thereof. Apart from these actions there is no self-abiding *I*, actions which keep arising and ceasing to form one unbroken flow. No identity is to be found, though a continuity is present.

Consciousness as well as the other Four Khandhas are all forms of Grasping. And consciousness is that form of Grasping which carries along with itself the knowledge that it so grasps. It is neither the function of a metaphysical Self nor a mere fall between two states of tension, but a growth, in which one moment becomes another, just as one moment of a flame is neither the same nor yet another (*na ca so na ca anno*), but becomes the next.

Consciousness is a becoming conscious, a becoming aware. It is not something that *is*. It is a becoming. It becomes. Consciousness is that particular Grasping which in its Grasping carries with itself the knowledge of its Grasping. It is the living experience of Grasping, a going on of the life process in which the knowledge that it so goes, goes along with it.

Mind-form and Consciousness are like two sticks that stand supporting each other. They exist in dependence on each other. Where there is mind-form, there, there is consciousness. Where there is consciousness, there, there is mind-form.

To know a consciousness apart from mind-form, or to know a mind-form apart from consciousness,—that is an impossibility. I can only know their unity. Actuality is the unity of mind-form and consciousness. In other words, it is the interplay between the Five Khandhas.

With every change in consciousness there comes about a change in mind-form. This change in mind-form in turn conditions a new consciousness, which latter consciousness again conditions a new mind-form. The consciousness that is just now springing up out of its antecedent condition, mind-form, is no longer that consciousness which sprang up the previous moment. With this springing up of a new consciousness there comes about a new mind-form, which latter gives rise to a new consciousness again. However minute these changes may be, yet they are there.

It is as with the burning of a flame. The flame that now is, is not the same as that which was the previous moment, not yet entirely different. With every new moment of combustion the flame changes its external shape. "Consciousness corresponds to the ever repeated new moments of combustion, while mind-form corresponds to the ever new shape of the flame."

This movement, this nourishment, is what I call life. It is the *I*. It is life itself,—a continuous nourishment, an unbroken nutrition. Life may be defined as an interplay between mind-form and consciousness just as well as a process of nourishing, or yet as a Grasping. What the sufficient reason for this Grasping is, I make no attempt to discuss here.

Mind-form and consciousness are not to be treated as opposites that can exist apart

from each other such as would religion treat of body and soul. It is only when body and mind are regarded as opposites existing apart from each other that all the confusion arises. "If, monks, the view exists: 'Life and body are one and the same,' then there is no place for the life of purity. And if, monks, the view exists: 'Life and body are two separate things,' then also there is no place for the life of purity. Overcoming these two extremes the Tathagata points out the Doctrine in the Middle." (*Sam. Nik. II*).

Right understanding and therewith a life of purity and progress is possible only if life and body are interdependent, and the whole is one process of growth where life depends on body and body depends on life. The outcome of the growth of mind-form is consciousness, and the outcome of the growth of consciousness is mind-form. One is always becoming the outcome of the growth of the other. In this growth nothing of a Self can be discerned. Only a continuous becoming. "And the Exalted One took up a tiny crumb of earth in his hand and said to the monks: 'Not even so much as this, monks, permits of being attained of a Selfhood that would be permanent, stable, eternal, by nature unchanging, like unto the eternal, so that thus it will stand fast. If, monks, even so little would permit of being attained of a Selfhood that is permanent, stable, eternal, by nature unchanging, then the living of the life of purity for the destruction of all suffering would not be set forth. But, inasmuch, monks, as there is not even so little that would permit of being attained of a Selfhood that is permanent, stable, eternal, by nature unchanging, therefore the living of the life of purity for the destruction of all suffering is set forth.'" (*Sam. Nik. III*).

What is the necessity for, and where is the possibility to purify something that stands eternal? How shall one describe something to be unchanging and imperishable and yet at the same time claim a possibility of cleansing it? For the mere fact that it is being cleaned or stained proves it to be subject to change. That which is subject to change is a process of action of whatever kind it may be. And if those who claim a possibility of a cleansing and a staining process claim at the same time an immortality to such a process,

then it only means that they have not thought out the possibility of a cessation to such a process. Which again means that they have not sufficiently penetrated into the sufficient reason for the carrying on of such a process, much less could they have discovered the way to actualize a cessation. All this is Ignorance, nourished by Thirst, call themselves by whatever name they will.

"This body, monks, does not belong to you; it does not belong to others. As brought about by past action, by plans, by volitions, by feelings, should it be regarded." (*Sam. Nik.* II). This present body is the outcome of old action, and that action which now is done will condition the future body. "Old and new action, monks, I will show to you. And what, monks, is old action? The eye is old action; the ear is old action; the nose is old action; the tongue is old action; the body is old action; the mind is old action. As something brought about by past action, by plans, by volitions, by feelings, should they be regarded. This, monks, is what is called old action. And what, monks, is new action? What just now in action acts, in body, speech and thought,—this is new action." (*Sam. Nik.* IV).

He who can comprehend life as a Grasping which is devoid of any Self can comprehend this statement of the Buddha. This body together with consciousness is the outcome of old action (*Kammavipaka*), and in turn the basis for a new action. The eye is the outcome of a past consciousness, and the supporting point for a new consciousness; the ear is the outcome of a past consciousness, and the supporting point for a new consciousness; the nose is the outcome of a past consciousness, and the supporting point for a new consciousness; the tongue is the outcome of a past consciousness, and the supporting point for a new consciousness; the body is the outcome of a past consciousness, and the supporting point for a new consciousness; the mind is the outcome of a past consciousness, and the supporting point for a new consciousness. There are the Four Primary Elements and the springing up of consciousness from them ever and again anew.

Re-action as the outcome of action is not a static state of being of any sort whatever lying outside of action and well defined. Reaction is also action. Action and

reaction is not the pure succession of cause and effect as science would have it. They are both a Dependent-Simultaneous-Arising (*paticca-samuppada*). When I rub my finger on the table the reaction of the table on my finger is not the pure succession of my rubbing and following the rubbing in time. The reaction is a Simultaneous-Arising with the rubbing and Dependent on the rubbing. The rubbing of the finger and the reaction of the table are a phenomena that are a Dependent-Simultaneous-Arising. Mind-form and Consciousness are to be so treated. The sum total of all this arising and ceasing is that it all becomes one unbroken movement which does not permit of any dissection at any point. Thus permitting of no dissection anywhere along movement, no possibility lies for the arresting of any single static state of being which remains identically the same for two consecutive moments. The "dissecting knife" called the concept attempts to fish out static states of being and makes out such states to the conceptual thinker, thus leading him into opposition with truth, into opposition with the inexorable law of change (*anicca*). The ordinary man as a conceptual thinker who dabbles in concepts that form one or the other extremes, becomes the uninstructed man of the world whom the Buddha refers to,—uninstructed not in the hypotheses of science or in the tenets of religion, but in the fundamental fact of all phenomena.

Consciousness is like the seed and mind-form is like the field. Just as the seed having entered the field again comes forth from it, so does consciousness having "entered" mind-form issue forth from it again. "In this way, Ananda, action is the field, consciousness is the seed, craving the moisture." (*Ang. Nik.* I). In this simile, action (*kammam*) is synonymous with mind-form.

This body along with its senses is the result, the outcome, of consciousness, and again it is the basis, the antecedent condition, for a new consciousness. Always it is the same movement, the same play, yet, with every moment a new value. In so far as there is this interplay between mind-form and consciousness is there a world to me. In so far only is there anything whatsoever to me. "In so far only, Ananda, can one be born, or grow old, or die, or dissolve, or re-appear; in so far only is

there any process of verbal expression, in so far only is there any process of manifestation, in so far only is there any sphere of knowledge, in so far only do we go round the round of life up to our appearance amidst the conditions of this world,—in as far as this, to wit, mind-form together with consciousness.” (*Digha Nik.* 15).

In this statement of the Buddha lies the germ of all true and worthwhile philosophy. Such philosophy rightly sees that the world which surrounds a man is only in relation to his consciousness; that the beginning and end of the world is not without him, but within him, such as does Schopenhauer when he starts his *The World as Will and Idea* with the words: “It then becomes clear and certain to him that what he knows is not a sun and an earth, but only an eye that sees a sun, a hand that feels an earth; that the world which surrounds him is there only as idea, i.e., only in relation to something else, the consciousness, which is himself.” It is disgusting to find the erudite, so full of book-knowledge but so lacking in wisdom and insight, call this work of this philosopher a “great anthology of woe” purely because he says that life is Suffering. It would indeed do these scholars more good to realise this fact of existence than read all the books in the world.

“It is in this fathom-long body, friend, with its impressions and ideas that, I declare, lies the world, the cause of the world, the cessation of the world, and the path that leads to the cessation of the world.” (*Sam. Nik.* I). The Buddha unlike philosophers, expands and shows in detail its implications, and above all, portrays his uniqueness by teaching that one and only Way of living which leads to the perfect comprehension of the world,—a gift that is bestowed to the universe with its hosts of men, gods, spirits, etc., only by Buddhas, and for which reason they are called Buddhas, literally meaning Awakened Ones.

“The arising and passing away of the world I will show to you, monks. Listen to it. In dependence on eye and visible objects springs up eye-consciousness; in dependence on ear and audible objects springs up ear-consciousness; in dependence on nose and odorous objects springs up nose-consciousness; in dependence on tongue and sapid objects springs up tongue-

consciousness; in dependence on body and tangible objects springs up body-consciousness; in dependence on mind and thinkable things springs up mind-consciousness. The coming together of the three is called Contact. In dependence on Contact arises Sensation; in dependence on Sensation, Craving; in dependence on Craving, Grasping; in dependence of Grasping, Becoming; in dependence on Becoming, Birth; in dependence on Birth comes about the arising of old age and death, sorrow, lamentation, suffering, grief and despair. This is the arising of the world.

“And what is the passing away of the world? In dependence on eye and visible objects springs up eye-consciousness; in dependence on ear and audible objects springs up ear-consciousness; in dependence on nose and odorous objects springs up nose-consciousness; in dependence on tongue and sapid objects springs up tongue-consciousness; in dependence on body and tangible objects springs up body-consciousness; in dependence on mind and thinkable things springs up mind-consciousness. The coming together of the three is called Contact. In dependence on Contact arises Sensation; in dependence on Sensation, Craving. And just through the utter and complete ceasing of this Craving comes the ceasing of Grasping; through the ceasing of Grasping, the ceasing of Becoming; through the ceasing of Becoming, the ceasing of Birth; through the ceasing of Birth, the ceasing of old age, and death, sorrow, lamentation, suffering, grief and despair. Such is the ceasing of this entire mass of Suffering. This is the passing away of the world.” (*Sam. Nik.* II).

This ceaseless interplay between mind-form and consciousness is my world. There is nothing beside for me. All my concepts, those world-theories, their beginnings, their ends, their creators, all and sundry—all these are no more than mere phases of this unbroken activity between mind-form and consciousness, this mental-corporeal Grasping, a Grasping which, I repeat, has no room in it for an abiding metaphysical subject by itself. This is the fundamental characteristic of actuality. On this Doctrine the whole of Buddhism pivots, the *Anatta* Doctrine. With this basic truth Buddhism turns away sharply from all religions and in fact teaches an end diametrically opposed to that of religion. *Anatta*

and *Anicca*, Non-self and Transcendency, are intertwined. Transcendency as the all-pervading law that governs all life does not exclude an I-self from its domain, and Buddhism therefore becomes that doctrine which reveals the all-embraciveness of this law. All religions accept that life is painful. But depending on the tendencies of their respective founders, they have all adhered to the possibility of the existence of some kind of an immortal Self over which the law of Impermanence has no sway; and so taught to cling to the idea of a permanent Self and therewith to crave for some sort of everlasting existence for this Self when it has laid down this mortal coil—a thirst which by its very nature can find no satisfaction.

This characteristic of non-self is brought out best in the word *Sankhara* which I have translated as Tendencies. It is a word which causes much confusion to one who tries to follow up its meaning through the texts. This word is used in various contexts. It is used as a name for one of the Five *Khandhas*. Then it is used as the preceding factor to Consciousness in the twelve-link chain of the *paticca-samuppada*; and again it follows Consciousness in this same chain as being contained in Mind-form. And yet again each of the Five *Khandhas* is individually called *Sankhara*. For logically trained minds, again a most confusing case. Philologists and translators of the Pali have found themselves in a terrible mess with this word, and some logicians have even thought the Buddha lacked logical training! They have laid down the Buddha-word only with their thoughts more confused than ever. And that is precisely the punishment one will get if he, acting in the role of a wayside hearer, treats the Buddha-word as an article of curiosity, or reckons it something good for intellectual speculation.

“And why, monks, do ye say *Sankhara*? Because they actualize a compound (*sankhatam abhisankharonti*). That is why, monks, they are called *Sankhara*. And what compounds do they actualize? Form do they actualize into a compound in accordance with their Form-ness (*rupam rupattaya sankhatam abhisankharonti*). Sensation do they actualize into a compound in accordance with Sensation-ness (*vedanam vedanattaya sankhatam abhisankharonti*). Perception do they actualize into a compound in accordance with their Perception-ness (*sannam*

sannattaya sankhatam abhisankharonti). Tendencies (also concepts, volitional activities) do they actualize into a compound in accordance with their Tending-ness (*sankhare sankharattaya sankhatam abhisankharonti*). Consciousness do they actualize into a compound in accordance with their Consciousness-ness (*vinnanam vinnanattaya sankhatam abhisankharonti*). They actualize a compound, monks; therefore they are called *Sankhara*.” (*Khandha Samyutta*, 79, *Sam. Nik.* III).

Thus Form is an actuality. Sensation is an actuality; Perception is an actuality; Tendencies are actualities; Consciousness is an actuality. They are all actualities, things actually upbuilt.

Now in what direction does all this actualization or upbuilding take place?

In precisely that direction along which the *Sankharas* as the ruling tendencies at the moment lie.

“Suppose a tree, monks, that inclines towards the east, slopes towards the east, tends towards the east. When cut down at the root, in what direction would it fall?”

“As it slopes, as it inclines, as it tends, Lord?” (*Sam. Nik.* V.)

Of Tendencies, inclinations, there are many, each defined on the basis of the standpoint adopted. The Buddha categories them into seven groups. “Monks, there are these seven Tendencies. The tendency towards sensual lust, the tendency towards resentment, the tendency towards view, the tendency towards doubt and wavering, the tendency towards conceit, the tendency towards neiscence. These are the seven.”

An actuality as a something actually upbuilt is here in the objective sense. But that same thing that has been upbuilt in turn becomes the antecedent condition for a further upbuilding. It becomes, in the subjective sense, that which upbuilds.

A flame is brought about, and in turn it brings about. Even so is it that the body as an actualization in the objective sense is also something that actualizes in the subjective sense. In the objective sense it is that which has been upbuilt, and in the subjective sense it is that which upbuilds. It is the compounded which becomes the compounding; the conditioned which becomes the conditioning; the caused which

becomes the causing. Something is brought about only to bring about something else.

For this Grasping process the Buddha teaches four kinds of nutriment. "There are these four nutriment for the sustenance of beings that have come to birth or for the forwarding of them that seek to become. What four? Material food (*aharo*), coarse or fine; secondly, contact (*phasso*); thirdly, ideational activity (*manosancetana*); fourthly, consciousness (*vinnanam*)."
(*Sam. Nik. II.*)

That material food is the nutriment for the body—a phenomenon which takes the form of eating, drinking and breathing—I can see not only in myself but in others too. That same easiness of comprehension does not apply to the other three nutriment. That sense-contact is that which brings about and nourishes Sensation is something which I can realise only within myself. Only my own living experience can tell me that. More so is it the case with the other two nutriment. Ideational activity, or conceptual thinking, or mental assimilation is that continuous upbringing of ideas, concepts and volitions. "Man does not live by bread alone"—that is certainly true. Man has to live by other kinds of food too. And he varies with the degree to which he is bent on these nutriment. The glutton whose greatest pleasure is to eat more tasty food and still more tasty food is one chiefly bent on the material-food nutriment. The seeker after sense-pleasure is one who is bent on the nutriment of sense-contact. And the thinker is he who is chiefly bent on the nutriment of mental assimilation, whether he be a scientist, in which case he is nourished by a rational systematization of concepts, or on the other hand he be a believer, in which case he is nourished by the concepts of a pleasurable hereafter. Consciousness-nutriment is above all these that which embraces the entire process of life, giving to life with every moment a new value.

Nutriment is also a Grasping. In the Discourse on Right Understanding (*Maj. Nik. 9*) we have the Venerable Sariputta saying that the Doctrine of Grasping can be expressed as the Doctrine of Nutriment. Taking material food is a Grasping. Causing sense-contact is a Grasping. Ideational activity is a Grasping. Consciousness is a Grasping. And again, sense-contact for instance, is something upbuilt in the objective sense and also something that upbuilds in

the subjective sense. It upbuilds Sensation. Not though in the fashion of a pure succession of cause and effect. Sensation is not the pure effect that follows the pure cause Contact in temporal fashion. Here is a Dependent-Simultaneous-Arising (*paticca-samuppada*). Simultaneously, or together, and in dependence on Contact arises Sensation.

The word Sankhara embraces the entire process of Grasping, both in that which forms the objects for Grasping and the Grasping itself. "I will show you, monks, the things that form the objects for Grasping (*upadaniye dhamme*) and Grasping (*upadananca*). Do ye listen to it. And what, monks, are the things that form the objects for Grasping, and what is Grasping? Form, monks, is a thing that forms an object for Grasping. The desire and lust therein are Grasping (*yo tattha chanda rago tan tattha upadanam*). Sensation, Perception, Tendencies, Consciousness is a thing that forms an object for Grasping. The desire and lust therein are Grasping. These, monks, are the things that form the objects for Grasping. This is Grasping." (*Sam. Nik. III.*)

To take food is to Grasp. To cause contact with the senses is also to Grasp. So is it to think, also to become conscious. In all these actions there is a desire, a lust, a craving (*tanha*) to act. Were there not this desire then there would be no action, no Grasping. The object of the desire is the Five Grasping Groups, which Groups, once they have been actualized, in turn actualize the succeeding set of Grasping Groups by reason of the renewed *tanha* therein.

The word *tanha* is not to be understood as merely representing an acute desire. Oh no! It embraces the very minutest will. Any form of willing is a *tanha*. Basically *tanhas* can vary; and that is only with one or the other roots from which they spring—Ignorance and No-Ignorance. There is a willing rooted in Ignorance; and a willing that is not rooted in Ignorance, as in the case of an Arahant. Of *tanhas* rooted in Ignorance the texts give over a hundred sorts. To will means to Grasp. "In dependence on Craving (*tanha*) arises Grasping." Just as much as Sensation is a Dependent-Simultaneous-Arising with Contact, so is Grasping a Dependent-Simultaneous-Arising with Craving.

That which this moment has been Grasped forms the antecedent condition to Grasp the next moment. Here within this movement, there are no static states of being, but an unbroken carrying on, wherein each moment of being passes into another. This continuous flow called life is Sankhara. The word Sankhara envelops this whole play of Grasping, in both that which has been Grasped in the objective sense and that which Grasps in the subjective sense. It embraces everything—the “I”—consciousness as the subject, the external world as the object, and the concept as that which links the two.

Just as much as Form, Sensation, Perception, and Consciousness are Sankhara, the Sankharas themselves are Sankhara. This, one has no option whatever but to experience. One cannot prove this. On the other hand no belief is necessary. The Five Grasping-Groups and their nature of Non-Self is a living experience. In this play of the Five Khandas “life lives itself out wholly and entirely as a process of nutrition without an eater, which has no room for an I-self, be it in the subjective-metaphysical sense of Faith, be it in the objective-physical sense of Science. Here there is nothing but grasping in its different phases, in which one phase ever and again brings about, and presupposes, the other.” (Dahlke). Here rolls on the life process as a process of Grasping, which carries with itself the knowledge that it is so, a knowledge which at the same time is itself a Grasping. “That which as regards the rest of the world is imperceptible to sense, here is the self-acting, the spontaneous development of the individual becomes perceptible to sense. Nothing else whatever is concealed within the I-process; itself has disclosed itself. As in a flame there is nothing hidden and concealed, its activity constituting its entire being, so in the I-process there is nothing hidden and concealed. Its activity constitutes its entire being, and this activity *in full entirety* is disclosed in consciousness to the individual himself, and to him only. And nothing more is needed than to comprehend actuality simply as that which it is.” (Dahlke).

To conceive is also to Grasp. With this insight one realises that the concept is no longer a means to judge things. It becomes not a means to judge actuality, not a standpoint for the measurement of actuality. It

becomes actuality itself. It is all Grasping, all Sankhara—all Transcendent, Painful, Non-Self (*anicca, dukkha, anatta*).

I am aware that this insight into life does not fall in very easily. But how can the diver obtain the pearls if he wrestles not with the terror of the deep? To him who has not sufficiently well comprehended life as a Grasping, as a process of nourishing, in which there lies no possibility for the existence of an *atta* or an I-self, Buddhism will become just another article of belief. There Buddhism will become just another religion with all the rites and rituals, worship and prayer; and all that follows in it, especially the Doctrines of Rebirth and Nibbana will become incomprehensibilities. Such a one can find as much reason to reject these doctrines as he can to accept them. From the Doctrine of *Upadana* (Grasping), and particularly from its characteristic of *anatta* (Non-Self), only can one find meaning to the rest of the Teaching. And my experience tells me that no attempt should be made to comprehend any other part of the Teaching unless this fundamental Doctrine is first comprehended. What this living moment is, how it arises and how it passes away—that has first to be understood before I can proceed to the possibilities that lie for life in the future. Buddhism becomes the only Teaching that as a result answers the question of how I am to fashion my future living from the understanding I get to the problem of what this present living is.

To make any statements regarding the past and the future of life without first comprehending what life as it now is, to speculate on the past and the future of the world without comprehending the world as it is—that can never be the right way of search. Certainly not scientific. Least of all worthy of a truth-seeker. The results of such speculations would be, if not wholly fictitious, at the most hypothetical. The Buddha styles such speculators “reconstructors of the past” and “arrangers of the future.” For them the Buddha weaves his Perfect Net, the *Brahmajala*, and invites his instructed disciples to watch these speculators struggle entrapped in it, flounder they may this way and that.

With the arising of insight into actuality, into things as they actually are, there comes about in oneself a great transformation in

the values that one has hitherto had. All those purposes and meanings to life one had formulated and held up to now—all those begin to lose their validity. For the basis on which alone these had sense is now with-

drawn and is not any more—the “I,” which acts in the fashion of a knower and bearer. If this change has begun to set in, then only can one truly say that the Buddha-word has begun to take its glorious toll.

BUDDHISM AND ITS RELATION TO RELIGION AND SCIENCE

BY

R. G. de S. WETTIMUNY

THE work is entitled *Buddhism And Its Relation To Religion And Science*, and as the title suggests it contains not only an exposition of the Buddha-word but also an elucidation of the two distinct ways in which both the fundamental grooves of thought, Religion and Science, react when confronted with the problem of actuality. Every problem is answered in the way of Religion and in the way of Science. The fictitious nature of the Religious answer and the hypothetical nature of the Scientific answer are next brought to light. The author then shows how the answer of the Buddha goes over and above both these in harmony with actuality, whilst at the same time permitting itself to be interpreted as a faith or as a hypothesis if it is not rightly comprehended. “Overcoming these two extremes the Accomplished One points out the Doctrine in the Middle”—this theme runs throughout the entire work.

This work is particularly intended for those whose educational background is such that they being familiar with either the religious or the scientific explanation of a thing, or both, are satisfied with neither, and are looking for an elucidation more satisfying. Such readers will find themselves in a good position to appreciate the Buddha's Teaching as expounded in this book.

Those who have regularly read the *Buddhist* will note that a fair part of the material from this work has now and again appeared in the *Buddhist* in the form of self-contained articles. We now endeavour to present the whole work comprehensively. Four pages of each Issue of the *Buddhist*, commencing from June, 1958, will be set apart for the serialization of this work. They may be detached and bound in book form. This work will subsequently be available in book form.

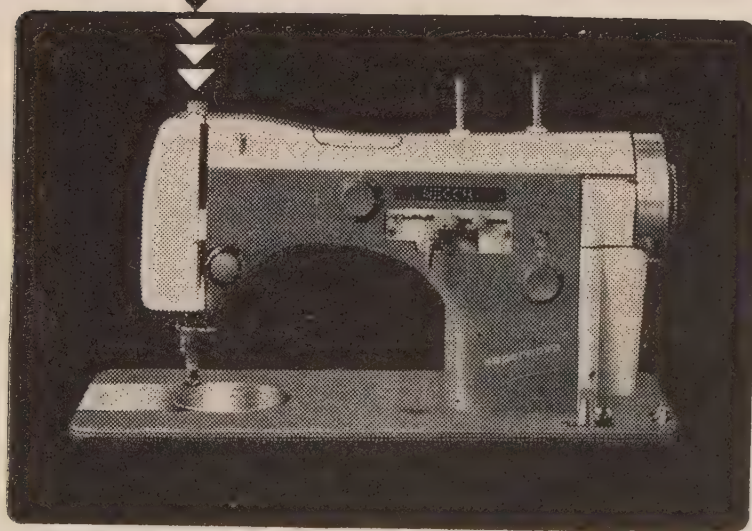
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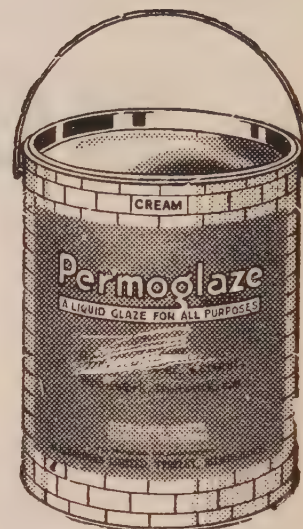
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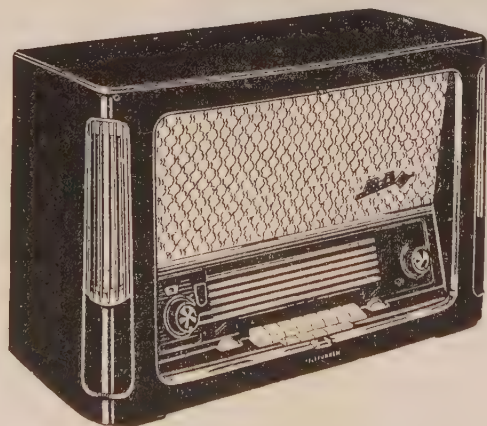
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A SHORT HISTORY OF THE Y.M.B.A.

1898-1958

(BY RACHAKA)

THE last decades of the 19th century were hardly the most auspicious time for a Buddhist revival. It was the heyday of state-sponsored Christian Missionary activity, and nationalism was yet in embryo. Education was the monopoly of alien missions, and Buddhism had practically no one to espouse its cause. Yet it was in 1880 that Colonel Henry Steel Olcott's arrival brought a Buddhist resurgence in this country. Colonel Olcott, it must be gratefully remembered, is the great American who was attracted to this Island by the account of the famous Panadura Controversy which he read in an American Newspaper.



Col. Olcott

Origin

It was as a result of this new awakening that twenty young Buddhists, led by C. S. Dissanayake, a convert from Catholicism, met on January 8th, 1898 to form a Buddhist Society. This informal meeting held at the Buddhist Theosophical Society Headquarters, was the nucleus of the Young Men's Buddhist Association. Like many another such institution its inception was regarded insignificant—so much so that it did not even find mention in a newspaper which was housed in the same building. The

aims of the Association, however, were far from insignificant. This, the first secular society for English speaking Buddhists, had as its aims, the study of Buddhism, the discussion of subjects relating to Buddhism, and the encouragement of the practical observance of Buddhism. In the course of the next year, another aim was decided upon—that of establishing branch organisations in other parts of the country. These aims did not set limits on the activity of the Association, but merely tried to find a formal framework for future work. The motivating impulse, however, was deeper than merely this. We are told that “the movers of this new venture had in view the supplying of a want patent among the rising generation of Buddhists, viz. the absence of the means of prosecuting studies of Buddhism in a systematic manner.” Consequently it is no surprise that very early in its life the Association undertook many forms of propagating Buddhism. Under the leadership of men like Anagarika Dharmapala and Sir D. B. Jayatilaka, the Association had regular Bana preaching, lectures and religious discussions and Pali classes.



Sir D. B. Jayatilaka

Subscriptions collected at the first anniversary went to form the nucleus of a library. Soon, in 1899, there were 91 mem-

bers and the Association could boast of 36 meetings held within the first year—meetings addressed even by non-Buddhists. Although the Association lacked a home of any sort, it served a very useful purpose by visiting places outside Colombo, and by its public meetings, stimulating much interest wherever they went.

"The Buddhist"

The turn of the century—1902 to be precise—saw a notable event in the Association's history. "The Buddhist," which had hitherto been published by the B.T.S., was now taken over by the Y.M.B.A. As the only Buddhist Journal published in English, its task of watching over Buddhist interests, was immense. It began its career as the mouthpiece of Buddhist opinion in an atmosphere much more stormy and anti-Buddhist than today. Beginning as a monthly journal concerning itself mainly with doctrinal affairs (edited by D. B. Jayatilaka), it continued in this way till 1908, when it ceased publication for a while. In 1915, it re-appeared as a weekly newspaper and became an immediate success. Among the most useful parts it played was that of collecting subscriptions for Buddhist charities. The Buddhist Educational Fund of the B.T.S., the Dutugemunu Fund of Ananda College and the Woodward Memorial Educational Fund are but a few of the worthy causes which received help through the columns of "The Buddhist."

The Golden Jubilee of "The Buddhist" fell in 1938—it was first published by the B.T.S. in 1888—and a Special Number tastefully got up with contributions from several well-known writers was published to mark the occasion.

Library, Recreational Facilities

The year 1912 saw another stage in the growth of the Association. The very fact of moving into a part of "Maradana Walawwa," and thereby acquiring headquarters of some permanence, was sufficient to give an impetus to the Association. It was now thought possible to provide more amenities for the members. Accordingly arrangements were made for providing recreational facilities like Chess, Draughts and Billiards. The Library was also suddenly enlarged a few years later (1916) by the addition of the Simon Hewavitarne Library, the largest and biggest collection of English Buddhist

books in the Island. Still later, the contributions of D. B. Jayatilaka, E. A. Wijewardene and Dr. C. A. Hewavitarne swelled this library to considerable proportions.



Dr. C. A. Hewavitarne

Hard Times

The year 1912, witnessed a calamity too—the death of C. S. Dissanayake. He was not merely the founder of the Association, but also its first Secretary, and later, Treasurer and Vice-President. The loss of a hard working enthusiast is a loss to any Society, but to the Y.M.B.A., which had not yet outlived its growing pains, the loss was doubly severe.

The coincidence of several unfortunate incidents mark 1915 as one of the Y.M.B.A.'s darkest years. Even the very bare facts and figures of membership are revealing. Of a total of 649 members, 542 were in default of payment—466 of whom had not paid for six months. The troubles that Ceylon underwent that year, greatly influenced the Y.M.B.A.—one of the first instances which show the identity of the country's and the Society's interests. It was the fate of the B.T.S. President R. A. Mirando to lay down his life for his country. Many members like D. B. Jayatilaka, F. R. and D. S. Senanayake, W. A. de Silva and A. E. Goonesinghe had to face imprisonment. It was finally the President of the Y.M.B.A. D. B. Jayatilaka and E. W. Perera who had to plead the nation's cause at Whitehall.

With the crisis weathered successfully, the Y.M.B.A. expanded its interests and activities, A Sinhalese Debating Club was

formed and an English Oratorical Contest held. A fine example of the Association's acute awareness of the basic problems of the country is seen in the fact that as far back as 1916 the Literary Club was debating the motion "that the vernaculars should be the media of instruction in non-language subjects." Needless to say, the proposers carried the day.

Press Fund

With the membership increasing encouragingly in 1918, "The Buddhist" launched a Press Fund. The target set was Rs. 6,000/-, but with the help of an initial donation of Rs. 1,000/- from Arthur V. Dias, it was possible to close the Fund in one year. The money unfortunately could not be utilized for the purpose for which it was collected. The money sent to England for a press, was returned, but fluctuating exchange values had doubled its value in the meantime. When the Fund was transferred to the Association by its Trustees in 1927, it stood at Rs. 12,406/02 cts. Loans from it helped the Association through many a difficult period, but the press itself fared badly. Finally, in 1948, a Press was acquired for Rs. 25,000/- and the first type was set at an auspicious hour. But the hoodoo yet dogged its footsteps, and by the middle of 1949, it had to be closed down as it was found to be unprofitable. The same fate befell the Book Agency begun in 1918 by Amadoris Mendis, Manager of "The Buddhist." Although it fulfilled a very essential service in providing authoritative books on Buddhism, we find no mention of it in the Association's records after 1922.

Undeterred by its earlier experience, the Y.M.B.A. purchased a well-equipped Printing Press in 1956, as it found that it was spending large sums of money every year for the printing of its Religious Publications meant for the Dhamma Schools. The purchase of this Press has not only helped the publication of the books on time, but it has also begun to show appreciable profits. This is another project for which the Association has to be grateful to Sir Cyril de Zoysa whose initiative and fore-sight made it possible to acquire this Press.

Social Service

The serious epidemic of influenza of 1918 was not unnoticed by the Y.M.B.A., which, like other voluntary bodies at the time, did

more than the Government to reduce the suffering in the country. The Y.M.B.A. called for contributions, and while the Municipal Council debated reducing the profit on a bottle of disinfectant by 10 cents "as a measure of relief to the poor," the Association afforded relief to 573 people in the form of foodstuffs and cash. It was in this same year that the energies of the Association were directed towards Drama, when U. D. P. Abeysekera's "Valagambahu" was staged at the Tower Hall.

Shortly afterwards, the Association lapsed into a respite, and by 1919 there had accumulated a debt of Rs. 1,000/-. However, with Dr. C. A. Hewavitarne as Secretary and Amadoris Mendis as Treasurer, this debt was cleared off soon. The Association continued its aim of providing recreational facilities for its members. The Billiards room was soon provided with electricity and a Cricket Club was organised. The next year, the President D. B. Jayatilaka returned to the Island after an absence of four years. He was given a rousing welcome by all, and particularly by the Y.M.B.A. This was no isolated instance where leadership of the Y.M.B.A. was but a corollary to leadership of the country. The same year saw the implementation of a decision to summon a regular Conference of Y.M.B.A.'s. In December, 1919, the first All Ceylon Y.M.B.A. Congress was held at Ananda College. Its primary purpose was to co-ordinate the aims and work of the Y.M.B.A.'s. It consisted of all the Buddhist Associations in the country, not only Y.M.B.A.'s, and today this congress functions as The All Ceylon Buddhist Congress.

Dhamma Examinations

The year 1920—21, saw a resurgence of the more religious activities of the Association. With the decision to hold Bana preaching on Sundays the attendance increased considerably. More important, on a resolution adopted by the All-Ceylon Y.M.B.A. Congress, the first religious examination was held. 374 candidates from 27 schools sat for it. The importance of this examination cannot be over-emphasised. It was the most real method by which a greater awareness of one's religion among Buddhists—the primary aim of the Y.M.B.A. could be brought about. The examination was always conducted by voluntary workers who had, among other things, to prepare suitable

text books for the students. In this connection it is hardly possible to over-estimate the importance of the part played by the members of the Sangha in the Board of Examiners. The enthusiastic response to this examination made it possible and desirable to award prizes to the outstanding pupils. The first award was a Gold Medal. Later awards came from the donations of Mr. Justice Basnayake, the Adeline Gomes Trust, Gate Mudaliyar Edmund Pieris, Mudaliyar P. D. Ratnatunge and others. Today the examination is held in seven stages, for pupils between the ages of 11 and 23. As a corollary to this examination, a Teachers' Examination was also begun, and held for the first time in 1926. This examination was in progress during the Japanese air-raid on Colombo in 1942. Of the 60 candidates who appeared for that examination, only 9—7 of whom were women—completed it. A further step was attained when the examination with centres in Singapore and Kuala Lumpur was held. The statistics for the examinations held in 1956—57 show their popularity:—Sinhalese examination—2,034 centres, 2,057 schools, 163,180 candidates; English examination—66 centres, 78 schools, 4,251 candidates. Teachers' examination—29 centres, 1,108 candidates.

A separate Branch with a full-time clerical staff is maintained for work connected with the conduct of these Examinations, which now cost the Association about 35–40 thousand rupees a year.

For some years past, the heavy responsibilities devolving on this Branch have been shouldered by its Secretary, D. S. Abeysinghe, an unostentatious and silent worker devoted to the cause.

In December, 1922, a fire broke out in the Association premises, and destroyed all documents and part of the Library before the horse-drawn fire engine arrived on the scene. A consequence of this calamity was that the Association was virtually ejected from its premises, and it moved into "The Walawwa" at 3rd Division Maradana. Shortly before this, a minor crisis occurred in the affairs of the Association, when the question of the introduction of the game of Bridge caused many frayed tempers and much heartburn. Finally the society decided not to include it among its recreations. During the 8 months of the Associ-

ation's stay at this new headquarters, it celebrated its 25th anniversary in a modest manner by having a Fun Fair at "The Firs," Turret Road—the first home of what is now Visakha Vidyalaya.

Abeyratne Scholarship

It was in 1921 that Mr. Baptist de Silva Abeyratne donated a property worth Rs. 4,000/- at Kurunegala to be used by the Association for educational purposes. Thus was formed the Abeyratne Scholarship, which in keeping with the donor's wishes, was open to children of parents in the North Western Province attending a Buddhist or Governmental institution. The present value of the scholarship is Rs. 240/- per annum and it is awarded for a period of three years.

New Headquarters

A home of its own had been the wish of the Association since its very inception, but by this time the Y.M.B.A. had yet only Rs. 5,000/- towards the realization of this wish. In 1924, a bold move by the President made this wish come true. He purchased "Mahani," Kanatte Road, for Rs. 79,000/- of which only Rs. 5,000/- was paid. The rest was a loan on which interest had to be paid. This debt was secured by the mortgage of the same premises as well as that of a valuable property belonging to Mr. F. R. Senanayake, one of the Vice-Presidents of the Association. This generous and bold act was characteristic of F. R. Senanayake whose memory is held in high esteem by a grateful public up to this day.

On May 1st the building was occupied. With a great deal of effort Rs. 37,000/- was raised, and with a donation of Rs. 5,000/- from the Sri Chandrasekera Trust, and a grant of Rs. 30,000/- from the Government, the debt was cleared. Needless to say, the shift brought about an immediately increased interest in all the Association's activities.

Incorporation

A few years afterwards an equally important event took place when, with the publication of the Bill of Incorporation in the Gazette of the 7th October, 1927, under the title "The Y.M.B.A. Colombo, Ordinance No. 11 of 1927," the Association was incorporated. Naturally the Association immediately assumed a new stability and reliability in the eyes of all. Furthermore,

the future existence of the Association—a bogey to all its past members—was now no longer a matter of worry to anyone.

All this was followed by a spate of activity within the Association. In 1927, it was the privilege of the members to be addressed by Mahatma Gandhi and Viscount Saito, the Buddhist Governor-General of Korea. The English Literary Department also invited Mrs. Annie Besant and others. There were several innovations too—such as the revival of the English and Sinhalese Oratorical contests, and the formation of an English Debating Club called the Lyceum. The Association premises also became a favourite spot for wedding receptions particularly after the Registrar of Marriages opened an office here in 1925.

Flood Relief

In 1930, under the Secretaryship of Rajah Hewavitarne, the Y.M.B.A. took a leading part in Social Service. The rescue work done in the 1930 floods was commended by the Colonial Secretary. Out of a Relief Fund of Rs. 4,000/- eleven iron and concrete houses were built for the poorest victims. These houses were able to withstand Ceylon's worst floods in 1947. Other projects undertaken were the re-building of the Vihara at the Kandana Sanatorium, and the construction of a shrine room at Mantivu Leper Asylum, at the request of the Buddhist patients.

One of the worst floods that this country ever experienced occurred in the month of December, 1957, when more than 300,000 people in various parts of the Island were rendered homeless and destitute. The Y.M.B.A. was one of the first voluntary organizations to enter the field of flood relief. It sent several parties consisting of members and helpers with foodstuffs, clothing, medicines, etc., to the flood-stricken areas of the North Central Province, and rendered relief to several hundreds of flood victims. The work done by the Association was highly commended by the Special Commissioner for Flood Relief.

Fort Building

In the course of 1934, it was decided that the needs of Government and Mercantile employees warranted the opening of a Fort Branch of the Y.M.B.A. With much enthusiasm, many methods were devised to collect the necessary funds. The Ladies'

Committee set the ball rolling by collecting Rs. 18,000/-. A series of successful fairs and carnivals under the Secretaryship of H. S. Gunasekera brought the Fund to Rs. 28,000/- in 1938. The Government granted a piece of land adjoining the Fort Railway Station, but the outbreak of the war prevented it being handed over. In 1942 the Fund stood at Rs. 40,000/-, but the original enthusiasm had died down. The question was re-opened after the war, and an alternative site was applied for. The Government offered a block of land bounded by Lotus Road, Duke Street and Main Street in the Colombo Fort. This offer was accepted, but some time passed before the offices on the site were vacated.

In the meanwhile, the Building Fund was in luck's way. In 1947 a sum of Rs. 33,000 collected by the organizers of the Sir Baron Jayatilaka Memorial Fund was transferred to the Building Fund in order that a Hall in the new building may be constructed to perpetuate his memory. In 1949, the Fund received a handsome donation of Rs. 100,000 from Mr. A. B. Gomes, a well-known philanthropist of the day.



Artist's impression of the Fort Branch Building

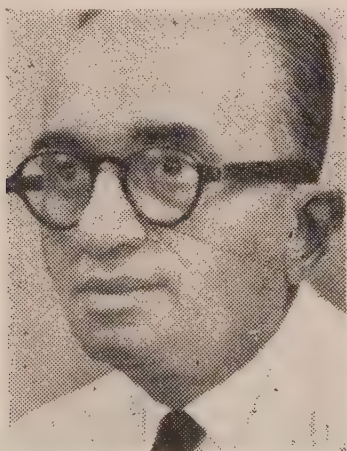
Vacant possession of the new site was given in 1955, and in July, 1956, building operations were commenced, plans having been drawn up to erect a five-storeyed building with a separate Vihara (Image-house), estimated to cost about two and a half million rupees.

The guiding force behind this whole scheme is Hon. Senator Sir Cyril de Zoysa. With him as Chairman, a Building Committee has been formed with a panel of Architects as Honorary Advisers. Much progress has already been made and, though the task is stupendous, it is hoped that Sir Cyril, with his characteristic zeal and energy, drive and resourcefulness, will make

the building a *fait accompli* before long. When completed, this magnificent building will be an ornament to the City and a pride to the Buddhist public of Ceylon.

War Years

The war years were unkind to the Association too. Its membership in 1942 was only 455. But events proved that the Association had yet an important part to play. With the entry of Indian troops to Ceylon, many rumours about them were set afloat, which could have brought about a grave disruption in Indo-Ceylon relations. The timely intervention of the Y.M.B.A., at the instance of D. N. W. de Silva, in organising social and musical evenings for these troops, did much to relieve the strain.



D. N. W. de Silva

With D. N. W. de Silva as the new Secretary, the society forged forward steadily. There was formed the Physical Culture Department which soon became extremely popular and was able to produce in K.C. Karunaratne, the first Mr. Ceylon. The extremely popular All-Ceylon Sinhalese Verse Competition was another of his innovations. This soon became even more popular than the Elocution contests held in previous years.

D. N. W. de Silva was one of the ablest Secretaries the Y.M.B.A. has had. Always with a flair for originality and possessed of a burning desire for solid work, he rendered signal service to the Y.M.B.A. in many ways over a long period. His name would loom large in its annals.

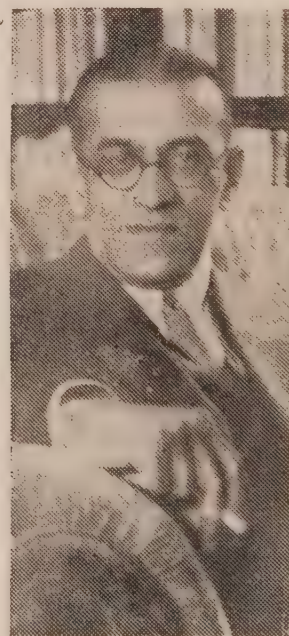
Death of First President

In December, 1942, the President Sir Don Baron Jayatilaka was selected to re-

present Ceylon in India. To the Association he had fostered with so much love, it was indeed a sad parting. No one present at the tea-party given in his honour on December 5th, thought that it would be his last visit to the Association. On May 31, 1944, he passed away at Bangalore on his way to his beloved homeland. His association with the Y.M.B.A. had been so long and valuable that it is virtually impossible to assess its true worth and significance. It was in the fitness of things that the President of the Y.M.B.A. should also be the man who has been acclaimed as the greatest Ceylonese in modern times. In his Last Will too, he remembered the Association. He willed to it his entire library. Further he willed one-third of his estate, and the other two-thirds were to revert to the Association on the death of the legatees.

The interment of his ashes took place in 1950, with the active participation of the society. The ashes were brought in a Silver Urn to the Y.M.B.A. where his many admirers paid their last respects before the ashes were interned. Over 150 monks participated in the Pansakula ceremony.

Second President



Sir Ernest de Silva

On July 21, 1944, Mr. A. E. de Silva (later Sir Ernest) became the second President of the Association. Sir Ernest had already created a name for himself among the public of this country by his integrity, high princi-

ples and lofty ideals. He was no less known for his munificence and the Association was very fortunate in having him as its new President.

Night School

The Y.M.B.A. continued its search for new fields to conquer. In 1946 a free night school was opened for those who could not attend regular day schools. By 1955 it had 250 students on the roll, with classes ranging from Std. I to Std. VIII.

Yet another innovation was the formation of an Oriental Orchestra and Choir. In August, 1945, Prof. G. P. Malalasekere took over "The Buddhist" from S. A. Wijatilleke and with D. N. W. de Silva as his assistant, added new lustre to this periodical. "The Buddhist" was also fortunate to be gifted with an investment of Rs. 10,000/- yielding an annual income of Rs. 600/- by A. D. Jayasundere of Galle. The money was to be utilised for the improvement of the magazine.

New Hall

During the many years of its existence, the Y.M.B.A. had been feeling the need to expand its quarters. The need for a hall was particularly felt, but although plans were drawn up for one, the hopes of fulfilling this aim seemed to recede yearly. This was suddenly changed with the re-enrolment of Senator Cyril de Zoysa, who joined the Committee of Management. He threw him-



Hon. Sir Cyril de Zoysa

self wholeheartedly into the task of collecting funds for the purpose, and, finding this almost impossible, overcame that difficulty

by donating the necessary funds himself. This, which has aptly been termed the gift of the century, was of great value, not only to the Y.M.B.A. itself but to all Buddhist institutions. The service rendered by the Y.M.B.A. Hall to Buddhist institutions in Ceylon has yet to be evaluated, but there can be no doubt that it is considerable. The headquarters of the society underwent other changes too—notably the extension and improvement of the Library and Reading room.

Golden Jubilee

The Y.M.B.A. celebrated its Golden Jubilee in 1948. Starting with all night Pirith and a Sanghika Dana to 100 monks, the Jubilee celebrations were marked by a notable event—the opening of the new Hall by the Right Hon'ble D. S. Senanayake, the first Prime Minister of Ceylon. It was a healthy sign for the future growth of the Association that its Jubilee should be marked by another stage of its expansion. The celebration also included a three day carnival which netted an income of Rs. 12,000/- and ended with a dance recital by well-known artistes.

The General Secretary during the period of the Golden Jubilee was V. S. Nanayakkara, a veteran worker, who previously held the office of Treasurer for a continuous period of 15 years. He was elected General Secretary in 1946 and continued in that office till 1954. His was a long and unbroken period of devoted and selfless service which it would be difficult to equal, much less surpass. His name too would find an honoured place in the annals of the Y.M.B.A.

Dramatic Activities

The decade that followed showed the Y.M.B.A. reviving several interests which had lain dormant before and during the war years. With Dick Dias leading, the society revived its interest in Drama with the production of "The Return of the Red Dragon" in 1949. The last play produced by the society had been "Valagambahu" in 1918. The new interest in drama was ample evidence of the influence the hall exerted on the members. The expenses of production were, of course, heavy, yet the response of the public was so encouraging that a profit of Rs. 1,857/50 was gained. Encouraged by this success, the drama enthusiasts looked about for fresh material, and presented in 1953, Maurice Collis'

“The Lord of the Three Worlds”; its translation into Sinhalese and its production was the work of Dick Dias. In four performances, it brought in an income of Rs. 3,793/93. There has not been another performance for a few years now, but the Association's dramatic interests are far from dead.

In 1955, several new ventures were launched by the society. Foremost among them was the publication of “Daham Pasel Sangarawa” for the benefit of the Dhamma students. The religious examinations have been increasingly becoming one of the main concerns of the society and the need for this magazine has long been apparent. During the same year, the maintenance of the Buddhist Mortuary at Kanatte was handed over to the Society. Its building has now been repaired and is being carefully maintained. Yet another event of this year, was the special exposition of the Tooth Relic, at the request of the society. With the co-operation of several Buddhist organizations in and about Colombo, a party of 800 were present at the exposition.

Religious Activities

Religious Activities, as is only right and proper, form one of the main activities of the Y.M.B.A. A great enthusiasm for religious knowledge is evident everywhere. This has been the result of a conviction that only in religion lies the solution to the ills of existence. The Y.M.B.A. whose avowed purpose is to cater to the spiritual needs of its members has most successfully fulfilled this function during the past several years.

The chief feature of the Religious Activities of the Association is the Sunday Dhamma Sermon. These sermons delivered by learned Theros are very instructive and popular, and always attract large audiences. Sermons are based on the Dhammapada, Mahamangala Sutta, Vasala Sutta and the Sutta Pitaka. Dhamma Patrikas (Bana leaflets) containing a summary of the day's subject are distributed among the audience, the remaining leaflets being distributed to hospitals, infirmaries and other institutions.

Vesak Celebrations

On Vesak Full Moon Day which commemorates the Birth, Enlightenment and Passing away of the Buddha, members and well-wishers assemble at the Association hall, observe “Ata Sil” (The Eight Precepts) and spend the day in meditation,

in religious discourses and listening to Dhamma sermons. Well over a thousand devotees assemble on this day and participate in the Religious Activities conducted on this Holy day. Meals are provided to all devotees by the friends of the Association.

Remembrance Day

A Remembrance Day is held in honour of our deceased members every year in the month of September. Chanting of whole night Pirith and a sermon followed by an alms giving to Bhikkhus are the main features of this ceremony.

Meditation

Meditation classes are held weekly on Sunday evenings. These classes are conducted by learned Bhikkhus who give instructions both on the theory and practice of Bhawana, the process which helps the development of the mind.

Religious Discussions

Dhamma discussions are another feature of our Religious Activities. The Buddha has said that holding of Religious Discussions at due seasons is one of the highest blessings. These discussions are also conducted by learned Bhikkhus. At first a sermon is given on a particular aspect of the Buddha Dhamma and various points arising from it are then discussed and clarified ensuring a proper and thorough understanding of the subject.

Abhidhamma Classes

Lectures on the higher teachings of the Buddha are conducted in Sinhalese on every Wednesday and in English on every Tuesday evening by laymen well versed in the Dhamma. These classes too are very popular among our members and well-wishers. Although these deal with the higher metaphysics of the Dhamma which are not easy to comprehend, yet the attendance at these classes show the desire and keenness of our members to gain an insight into the deeper realms of Buddhist philosophy.

Great credit is due to L. R. Goonetilleke, the indefatigable Secretary of the Religious Activities Branch, and his band of helpers for carrying out these various activities with such great success.

Buddha Jayanti

The year, 1956, was an important one for every one in Ceylon. It was the year of the Buddha Jayanti, which marked the 2500th anniversary of the passing away of the

Buddha. The belief had been long cherished that the Jayanti, which fell on the Full Moon Day of Vesak (May, 1956), would herald the dawn of a new era with an unparalleled revival of Buddhist activities all over the world. The Association celebrated this occasion with a large scale Ata Sil party, and Dhamma Sermons and religious discussions and ceremonies. With the growing importance of Buddhism in the everyday life of the country, this Association had its part to play as the watchdog of Buddhist interests. It was found necessary to make representations to the Government on two vital issues. One was the grant of Crown Land to Christian Religious Bodies at preferential rates, even if such land was in predominantly Buddhist areas. The Association now felt that it was not in keeping with the independent status of the country to persist in the continuance of such relics from an older and less happy era. The other issue was the proposal by certain interested parties to limit the teaching of Ceylon History in Schools to the period after 1500 A.C. The very absurdity of this suggestion—from both nationalist and scientific points of view—ought to have been sufficient argument against it. But the willingness of some to consider this suggestion seriously made the intervention of the Association necessary.

The General Secretary during this unusually busy period of activity has been D. L. Dissanayake, one of a band of veteran workers of the Y.M.B.A. He was elected to this office in 1955, and has always given of his best to the Association.

The Association's Hon. Treasurer is P. H. J. Wijesekere, a sportsman who is not deterred by hard work.

Death of Sir Ernest de Silva— Second President

This year, however, witnessed a sad event in the history of the Association—the death of Sir Ernest de Silva, the second President of the Society. His service to the society can hardly be evaluated yet. Taking up office on the death of Sir Don Baron Jayatilaka he carried out his duties to the satisfaction of everybody. The Fort Branch will always be a memorial to him. His last act was the gift to the Association of a rare postage stamp catalogued at £5,000. By his death the Association lost not only a President, but also one of its most generous benefactors.

New President



Mr. H. W. Amarasuriya

Mr. H. W. Amarasuriya, one of the senior Vice-Presidents and a great benefactor of the Association, was elected as the new President. Mr. Amarasuriya is a well-known Buddhist worker and philanthropist, and there can be no doubt that he will wholeheartedly work for the welfare of the Association, following the noble traditions set by his illustrious predecessors.

Conclusion

This brings to an end this brief recounting of the stepping stones in the growth of the Y.M.B.A. It can in no way be considered a complete history. Certain things would, however, stand out even in this briefest of accounts of the Y.M.B.A. The circumstances of its origin and growth and how closely its development was linked with that of the nation need hardly be stressed. It serves merely as a pointer to the direction in which this Association will always progress.

In this account, mention has been made of only a few of the noble men who toiled for the Association. There are scores of others, some dead, some living, whose selfless services helped in the upward march of the Association. All of them are held in great esteem and gratitude, and it is now the duty of the present generation to expand on what they have built and make the Association a living force for the good of the youth of this country even more than what it is at present.

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BUDDHISM IN CEYLON

BY D. T. DEVENDRA

(Asst. Editor, *Buddhist Encyclopaedia*)

AMONG Buddhist holy days the greatest is the festival *Vesak* (May) whose Full Moon day commemorates the birth, the enlightenment, and the death of the Buddha. On that day all houses are decorated and the land becomes a feast of colour in the night, with gorgeous illuminations. People throng the temples until dawn; far-away shrines are visited on pilgrimage; and the land is suffused with the spirit of joyous devotion.

Buddhism was introduced to Ceylon in the 4th to 3rd century B.C. by Mahinda, son of the Great Buddhist Emperor, Asoka. The king of Ceylon at the time was Devanampiya Tissa (307-267 B.C.). The "Mahavamsa," the ancient Chronicle of Kings, describing the event in detail, mentions that large numbers of people accepted the new religion, which soon spread rapidly all over the Island. There is no record that the islanders professed any other faith before the introduction of Buddhism. Nor, until Roman Catholic Christianity was introduced into the south-western seaboard in the 16th century by East-faring Portuguese, had any other faith been accepted by the permanent population. Christianity has a ten per cent. of adherents (including the European community). It is abundantly clear that the religion of the Buddha is that of the mass of the people. In round numbers, sixty-five per cent. of the population are Buddhists—seventy-two per cent. of the permanent population and ninety-three per cent. of the Sinhalese who, having come into the Island in the 6th century B.C., remain the preponderant race to this day.

Buddhism is a name given to the religion preached in the 7th to 6th century B.C., by the Buddha (the Enlightened One), a title given to a very great sage. In this case it was one who, before renouncing his worldly life, was known as Prince Siddharta. He was the son of King Suddhodhana of the Sakyas, a small oligarchic tribe near Nepal. The Buddha's teachings spread in course of time into practically all of Asia east of Afghanistan. One of the greatest propagandists of this faith was the Indian king Asoka who sent religious missions into

various countries. Buddhism can be regarded as the principal religion of Ceylon, Tibet, Burma, Siam, Cambodia, Laos, Viet Nam, China, Mongolia and Central Asia. Some of the largest Buddhist sculptures are found even today in Afghanistan (for instance, the 1st century A.D. Buddhas at Bamian, 175 and 116 ft. high, *National Geographic Magazine*, Vol. XC, No. 4, October, 1946), part of the Gandhara kingdom with its famous School of Art. So had Buddhism, since displaced by Islam, been the religion of Indonesia. One writer even refers to the possible existence of Buddhism in Ethiopia too. It is noteworthy that Buddhism was never introduced by the force of arms or other methods of compulsion. In its special way of life, emphasizing the suppression of self and compassion to all living creatures, lay its intrinsic value and the secret of its appeal.

The average Buddhist takes as his sabbath four phases of the moon, namely, the Full Moon, the New (no) Moon, and the two quarters in between. On these days he visits the temple with a tray of flowers. In the temple, he goes to the three spots to pay his respects. These are the *Dagaba* (*Stupa*) which contains relics; the *Vihara* (image-house of the Buddha); and the Sacred Bo-Tree (*Ficus religiosa*), a symbol of the original tree under which the Buddha had meditated until he reached the stage of Buddhahood. In offering flowers he recites a stanza to the effect that with pure heart he offers flowers to the Buddha, hoping that mental purification will enable him to obtain release from the decay to which all existence is subject, even as the flowers before him soon fade away and die. Then he recites other stanzas which help him to call up a mental picture of the sage he has undertaken to follow, and in such mental purification he hopes to find a moment's peace from the world's distractions so that his mind may be made receptive to higher thoughts. He ends up sending out thoughts of loving kindness to all creatures alive and to the dead. For himself, he hopes that his benevolent meditation may bring him nearer the goal of all life, namely, the

attainment of a spiritual state like that of the Buddha. In this worship, which is strictly individual, he often invites a monk to recite, in order that it may be repeated, the formulary of the Five Precepts taken by every Buddhist. These involve the promises to abstain from taking life, stealing, sensual lust, falsehood, and indulgence in alcoholic spirits. During the sabbath he sometimes takes the higher vows of Eight Precepts which include the above five and three further abstentions: from taking meals after noon; sitting on comfortable seats; and enjoying the pleasures of the senses by witnessing dancing, music, singing and the like. The Ten Precepts, which enjoin greater restraint, include two more abstentions: that is, from contact with gold, silver and the like; from beautifying adornments, fragrant unguents and so forth for the body. The Five Precepts are observed daily, at home or temple; the Eight, on special sabbath days; and the Ten, by a minority who feel equal to keeping these precepts for a period at a stretch.

Other Buddhist Festivals

The *Poson* festival (June), which marks the anniversary of the introduction of Buddhism, is a special event for Ceylon Buddhists. Ranking next to *Vesak* as far as celebrations are concerned, it is an occasion on which devotees throng the sacred city of Anuradhapura and the neighbouring Mihintale (Mahinda's Plateau), which were the scenes of the missionary activities of this apostle. There are other festivals of which the best known is *Esala* (July to August), which is now a great national festival as well by virtue of its connections with the great pageant held in Kandy, known as the Kandy *Perahera*. It is a vast mediaeval pageant, probably unparalleled, in which is a parade of chieftains in rich raiment, scintillating dancers, and over a hundred elephants take part, marching before the thousands who have gathered from all parts of the Island. The parade lasts a fortnight.

In the hill region of the old Kandyan Kingdom, which maintained its independence till 1815, there survives a ceremonial which originated with the special religious endowments made by kings. The fountain-head of these Kandyan temples is the *Dalada Maligawa* (the temple of the Buddha's Tooth) in Kandy. It is from here that

the *Perahera* is conducted. The Tooth Relic was brought to Ceylon in the second-half of the 4th century A.D. from Kalinga on the coast of the Bay of Bengal. From that day it has been regarded as the palladium of the Island kings. It is now in the keeping of the twin great monasteries with a lay collaborator known as *Diyawadana Nilame*, or Water-bearer to the King.

The Kandy temples conduct certain services at dawn and at sundown, which are mainly in the nature of ministering to the bodily needs of a personal Buddha within the sanctuary. Apart from these there is no Buddhist service corresponding to a Christian church service. In the same way as a man makes his worship in the temple, so does a monk conduct these services, which are performed outside the public gaze; the opportunity is given to the general worshipper to make his offerings of flowers or foodstuffs, incense, candles and the like, so that he may in spirit feel that he has participated in offering to a living Buddha.

Everywhere when a temple is built and an image is made, the occasion becomes a great festival in which hundreds join at each stage. This may be the laying of the foundation stone or the painting of eyes of the image or other similar act. Generally, as also on the days of the moon already described, a monk preaches a sermon in the night and his worshippers listen. For such concentration is really regarded to be virtuous. A gift, generally of robe or religious text, is subscribed to by all and made to the preacher.

The Buddhist Monk

It is incorrect to use the word "priest" in connection with Buddhism. There is no ministration or intermediary attached to the Buddhist ecclesiastic duties, as in the case of, say, Christianity. We should speak of a Buddhist "monk." A Buddhist monk has no duties to perform, but is a person who has withdrawn himself voluntarily so that he may lead a life of contemplation in order to acquire a mental state which will make him like a Buddha. This is the ideal. This is the ultimate purpose of a Buddhist, to whom the Buddha is no other than a man who found out the solution to the world's problems. Having found this, he explained it to others, and all who follow his way will reach the stage he reached. Buddhists believe the Buddha

was the first teacher. Any other who reaches this stage has no need to be a teacher again but becomes an Arhat. That is the Buddhists' idea.

The first stage of a monk is known as a *Samanera* (Novice); he picks up the technicalities and is instructed in the scriptures until he attains majority. Then, after he has passed certain doctrinal and physical tests and is old enough, he is given the higher ordination (*Upasampada*) by the Chapter of Elders, who form a sort of tribunal. After some years, when he has acquired deeper knowledge, respect, and veneration, by his ways of life, he is called a *Thera* (Elder). He may also be given a certain administrative position by the Chapter under whom he received ordination. Buddhist monks in Ceylon follow three main schools of ordination: the Siamese, Amarapura, and Ramanna. These are popularly called "sects"; but as they do not differ doctrinally, but only on minor rules of practice, "sect" is hardly appropriate. The head of each organization has an Advisory Council upon whose recommendation are made subsidiary administrative appointments such as Deputy Head, District Head (*Anu Nayaka, Nayaka*). These ecclesiastical officials are given certain spheres of administration, including territorial divisions and appointments connected with incumbencies.

On certain occasions, generally of importance or urgency in the household, monks are invited to chant *Pirith* (protective recitations from the scriptures) in a special place in the house. This is followed

by giving of alms to them at the end of the period of recitation. At funerals, monks recite stanzas, explanatory of the impermanence of life, followed by a homily; and a gift of cloth to the Brotherhood is made in memory of the dead. At these two ceremonies it is customary for monks to conduct the rites. As a matter of fact, however, there is no obligation on them, for monks have no concern with domestic events. In the same way, they may attend public ceremonies and recite protective passages from the scriptures (*Pirith*), though this too is not a duty imposed on them. Monks are expected to spend most of their time in reading scriptures, in meditation, and in such other intellectual exercises as may help them in cutting themselves away from attachment of any sort—the first exercise in the Path.

Sixteen Sacred Places

The sixteen sacred places of the devotee's stanza are the following:—Mahiyangana, Nagadipa, Kelaniya, Sri Pada, Diva-guhava (a mysterious cave near Sri Pada where an imprint of the Sacred Foot is believed to exist), Digha-vapi, Mutiyangana, Tissamaharama, Sacred Bodhi Tree at Anuradhapura, Mirisawetiya, Ruwanveliseya, Thuparama, Bhayagiriya (Abhayagiri), Jetavana, Sela Chaitya (Maha Seya at Mihintale), and Kiri Vehera at Kataragama. It is a Buddhist's life's ambition to worship at these sixteen places—*Solosmasthanas*.

Generally speaking, each religious community is unaffected by the practice of the other, and they all live in harmony in Ceylon.



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ANAGARIKA DHARMAPALA—A MODERN BODHISATTVA

BY BHIKSHU SANGHARAKSHITA.

Mahabodhi Society, Kalimpong.



Anagarika Dharmapala

A ROMAN Catholic writer once taunted Buddhism with the remark that the Bodhisattva ideal was very beautiful, but it was a beautiful dream. No historical person, according to him, had ever practised it, and indeed he seemed to think it impracticable. Evidently he knew nothing of the life of the late Ven. Anagarika Dharmapala, the founder of the Maha Bodhi Society, who not only had a firm faith in this loftiest of all spiritual ideals, but, as some of us are beginning to realize, was himself a Bodhisattava—one whose every thought, word and deed was dedicated to the highest good of his fellow men.

A Bodhisattva, as all serious students of the Dharma are aware, is required to practise the Ten Perfections (*Dasa paramita*). With a few variations of minor importance these are the same for all schools of Buddhism, but since Ven. Dharmapala followed the list in its Theravadin formulation it is in terms of this version that we shall consider his practice of the Bodhisattva ideal.

1. *Dana or Giving*.—This, according to Buddhist tradition, is threefold: *Vastu-Dana*, the giving of material things; *Siksha-Dana* or the gift of education, and *Dharma-Dana* or the gift of the Dharma. The allowance which, in his younger days, he received from his father, was spent for Society work. His handsome patrimony went into the Dharmapala Trust, out of which numerous Buddhist undertakings are still being financed. He grudged spending money on himself. As a young man he went without food so that he could buy stamps and despatch this Journal to the subscribers. Even when, old and famous, he lay dying at Sarnath, he told his chief disciple, Sri Devapriya Valisinha, not to waste money on medicines but to use it for Buddhist work. Whatever he had he gave to the movement. Through the educational institutions which he founded, and which the Society still conducts in his memory, he gave the gift of education. Last but not least, through his lectures and articles, and through the Society which he founded, he gave back to India—in fact he gave to practically the whole world—the infinitely precious gift of the Dharma of Lord Buddha. For his practice of Dana alone Dharmapala might be regarded as a Bodhisattva.

2. *Sila or Morality*. Dharmapala's life was one of spotless purity. Despite the temptations which never fail to beset those who are trying to tread the spiritual path, he, all his life, faithfully observed the Five Precepts of not taking life, not taking what was not given, not misbehaving sexually, not telling lies, and not taking intoxicants.

Even at the risk of giving offence to people—and offence was frequently given—he was uncompromising in his adherence to ethical principles. From beginning to end his life was a blaze of purity in which all things evil and unclean were consumed.

3. *Nekkhamma or Renunciation.* Coming as he did from a wealthy and respected family of Colombo, David Hewavitarne (as he was then called) had every opportunity of enjoying worldly pleasure and prosperity to the utmost. He could have followed in his father's footsteps and become a distinguished business man. Or he could have stayed in the Civil Service (which he was made to join after leaving school) and risen to a position of power and influence. He could have become a doctor like one of his brothers, or a lawyer like another. If he liked he could have remained all his life in seclusion studying the books in which he took so much delight. But he gave them all up. At the age of eighteen he made his great decision and turned his back upon worldly life. Henceforward he was the Anagarika, the Homeless One, with no other thought than to benefit humanity through propagating the Dharma. Like his Master, the Buddha, he gave up wealth for poverty, luxury for hardship, ease for grinding hard work. Towards the end of his life he, as it were, set a seal upon his life of renunciation by formally joining the Bhikshu Sangha to which he had so long belonged in spirit.

4. *Paññā or Wisdom.* As a lifelong student of the Dharma and as one who regularly practised meditation, Anagarika Dharmapala was able to develop that keen insight into the fundamentals of the Dharma, and that ability to apply them to any given situation, which is so striking a feature of his life and writings. In a humorous mood, he used to tell his friends that during his first voyage to America he kept a copy of the Bible and a copy of the Visuddhi Magga in his trunk. When he reached his destination, he said, he was astonished to find the Bible in shreds but the Visuddhi Magga quite intact. The story illustrates his attitude towards error. He was fearless in his condemnation. Neither would he tolerate the least misrepresentation of Buddhism. Once, in the Mūlagandha Kūti Vihāra, a very distinguished citizen of Banaras was, as some

people are very apt to do, holding forth on what the Buddha "really" taught. Dharmapala, who was present, waved his hand in the air and shouted to the man to sit down, which, discomfited, he did.

5. *Viriya or Energy.* Though he practised all the Ten Pāramitās to some degree it was Viriya Pāramitā, the Perfection of Energy, that we particularly associate with the memory of Anagarika Dharmapala. From morning to night he was indefatigable. Not a moment was wasted. Even when he was old, and worn out by his unequalled exertions, he would take no rest. Disease might have crippled his body, but could not weaken his mind. He was "a hero in the fight" if ever there was one, but a spiritual hero, who fought only for the right and who in fighting was of indomitable courage.

6. *Khanti or Forbearance.* Though intolerant of opposition to his work, and ready to resent any slight upon the Buddha or His teaching, Ven. Dharmapala was indifferent to personal attacks. He frequently forgave and helped those who had slandered him and striven to do him injury. Unfortunately, some of those whom he forgave and helped turned against him again. In the story of his life there is more than one instance of bitter ingratitude which must have smitten his noble heart. But like the great broad earth he bore it all.

7. *Sacca or Truthfulness.* This pāramitā is really covered by the Fourth Precept. Probably it is reckoned as a separate pāramitā in order to emphasize its extreme importance. Like George Washington, Dharmapala could not tell a lie. However great the offence it might give he spoke the truth. Even for the sake of his work he would not deviate a hairsbreadth from truthfulness.

8. *Adhitthāna or Resolution.* Without unshakable resolution Anagarika Dharmapala could never have achieved the success which ultimately crowned his work. In fact that work itself grew out of the resolution which, as a young man of twenty-eight, he made on January 22nd, 1891, at Buddha Gaya, that he would dedicate his life to the reclamation of that most sacred spot in the whole Buddhist

world. The history of the Maha Bodhi Society which he subsequently founded, and the great revival of Buddhism which we see going on in India today, are the living witnesses, to how true the Anagarika was to that youthful resolution. Like a thread of gold running through crystal beads it shines through all the activities of his career.

9. *Mettā or Loving Kindness*. Anagarika Dharmapala was a lifelong devotee of meditation. Every day he would rise early, long before daybreak, and follow the time-honoured Buddhist practice of radiating *Mettā* first towards parents, teachers and benefactors, then friends and fellow-workers, little by little widening the circle of loving-kindness until it embraced not only all human beings, regardless of creed and nationality, but gods and animals too. In particular he sent out his *Mettā* to his great patroness, Mrs. Mary E. Foster, whom he met only thrice, whose munificent donations were the mainstay of his work. Those who saw only the rough, sometimes harsh,

exterior of the man could not imagine that his whole being vibrated with intense love for humanity. The sufferings of the Indian masses, especially of the so-called untouchables—many of whom, thanks to the guidance of their great leader, the late Dr. B. R. Ambedhkar, have now rallied round the banner of Buddhism—appalled him. He longed to uplift them. Surely his great heart would be comforted if he could see them now with radiant faces taking refuge in the Buddha, the Dharma, and the Sangha !

10. *Upekka or Equanimity*. It was probably this Pāramitā which Ven. Dharmapala found it hardest to practise, for we should be failing in our duty not only to Buddhism but to our Founder himself, if we attempted to conceal or gloss over any little weaknesses. He was not perfect. But he was on the Path of Perfection. We are grateful for the fact that even in these dark days we have before our eyes the inspiring example of a modern Bodhisattva to follow.

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ENCYCLOPAEDIA OF BUDDHISM—ITS PLAN AND SCOPE

BY His Excellency Professor G. P. MALALASEKERA,
O.B.E., D.Litt., Ph.D., M.A. (London),

The Ambassador for Ceylon in U.S.S.R. and Editor-in-Chief of the Encyclopaedia of Buddhism

THE Lanka Bauddha Mandalaya (Buddhist Council of Ceylon) was set up in October, 1954, at the instance of the Cabinet of Ceylon, and the immediate aim of the Council was the commemoration of the Buddha Jayanti, the 2500th year of the Buddhist Era. The Council comprised leading members both ecclesiastical and lay. It constituted itself into 17 Committees. One of these Committees was entrusted with the task of compiling, in the English language, the Encyclopaedia of Buddhism.

The Government of Ceylon recognises this as a special contribution Ceylon could make to cultural studies in the world and as a permanent memorial of the Buddha Jayanti.

The idea of an Encyclopaedia of Buddhism is not new, but up till now the compilation of such a work, on comprehensive and scientific lines, had not been undertaken. There already exist many reference works on Buddhism, in several languages, some of them of great value. Chief among such recent works is the *Bukkyo Dai Jiten* (Great Buddhist Dictionary) compiled by the late Dr. Mochizuki and now in its second edition. This, however, is restricted in scope and, being in Japanese, can be used only by those proficient in that language.

The proposed Encyclopaedia will be published in the first instance in English. It is hoped that parts of it at least will later be translated into other languages. It will aim at being a complete and authentic reference work dealing with every aspect of Buddhism, from its inception to the present day. It may, therefore, include even the obviously trivial, provided it has some genuine connection with Buddhism.

The office of the Encyclopaedia was first temporarily established in Colombo, but in January, 1956, it was transferred to Peradeniya (near Kandy) to premises placed at its disposal by the University of Ceylon. Besides myself, it has a full-time staff of 3 Assistant Editors and 2 Editorial Assist-

ants whilst 2 more Assistant Editors are expected to assume duties shortly. A Board of Honorary Editors has been appointed, consisting of distinguished scholars from many parts of the world. The Board at present comprises the following (the list is not complete as replies are still awaited from several others who have been invited) :—

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The Ven. Dilowa Hutuktu, Mongolia (at present in U.S.A.).	

This list, too, is not yet complete.

At first it was proposed to publish the Encyclopaedia in alphabetical order. But after discussion, especially with members of the Board of Honorary Editors, it has been decided to publish it in several Sections, the material in each Section being arranged, as far as possible, in alphabetical order. It is hoped that, in this way, it will be possible to give the information on each topic in a more compact and more readable form. Each Section will have an Index of its own, while the final volume will contain general indexes to the entire Encyclopaedia.

The Sections suggested are as follows :—

1. **Buddha** (including Pacceka Buddhas and Bodhisattas).
2. **Dhamma** (Doctrine and Philosophy, Schools of Buddhism).
3. **Sangha** (its organisations and history ; rules, practices and ceremonies ; Sects and Schools).
4. **The History and Archaeology of Buddhism** (The story of its spread, from its inception to the present day and its development in various countries).
5. **Fine Arts** (including music and dancing).
6. **Buddhist Literature** (Canonical and non-canonical, translations into various languages, etc.).
7. **Sociological Elements** (including popular beliefs in various countries, ceremonies connected with personal events, popular rites and ceremonies, pilgrimages, the influence of Buddhism on various societies, etc.).
8. **Proper Names** (This Section will include also the information given in the dictionaries published by Akanuma, in Japanese, and Malalasekera, in English. In addi-

tion, names of important persons, places, etc., connected with Buddhism throughout the world will also be included).

9 & 10. General Indexes.

In 1955, in the course of a journey round the world, I was able to meet personally many distinguished scholars and to set up Regional Committees in several centres to co-ordinate the work of scholars regarding their own particular areas. The largest of these Committees is in Japan. It consists of some 30 scholars with Dr. Makoto Nagai as Chairman, Prof. Shinsho Hanayama as Secretary, and Rev. Riri Nakayama as Director. Of the others, I should like to make special mention of the Committees in Rome (with Prof. Tucci as Chairman), in Paris (with Prof. Filliozat as Chairman) and in Leiden (with Prof. Bosch as Chairman). These Committees are already working actively and hope to start sending articles for editorial treatment shortly.

The Encyclopaedia will be profusely illustrated. Some of the illustrations will be in colour. Some of the black and white illustrations will accompany the text of the articles, while others will be published either at the end of the article or at the end of each Section. Attempts have been made to get at least 3 times as many illustrations as may finally be published, so as to ensure a wide variety of choice in order that ultimately only the best will be chosen.

Lists of topics are being drawn up to be included under each Section of the Encyclopaedia. This will be one of the most difficult tasks connected with the work and for a long time such lists will be tentative. The majority of the topics will be entrusted to specialists in the respective fields of studies. The special articles written by them will appear in the Encyclopaedia over their own names.

Each special article will, as far as possible, be complete in itself, but, where a particular point in such article is treated in detail under a separate heading, reference will be invited to the latter and repetition thus avoided. A certain amount of overlapping will, of course, be inevitable.

For the convenience of contributors they are being asked to write in the language most familiar to them. Where the language is not English, arrangements are being made to get the articles translated into English.

In such case, a copy of the translation will be sent to the writer of the article so that he may check it and satisfy himself as regards accuracy of translation.

A volume of specimen articles was published during the Buddha Jayanti year, *i.e.*, in May, 1957.

It is also proposed to issue, at intervals, a Bulletin of the Encyclopaedia of Buddhism, containing reports on the progress of the work and discussions on points that need consideration as the work proceeds. It is hoped that this Bulletin will be a means of drawing together all those engaged in this great and monumental work.

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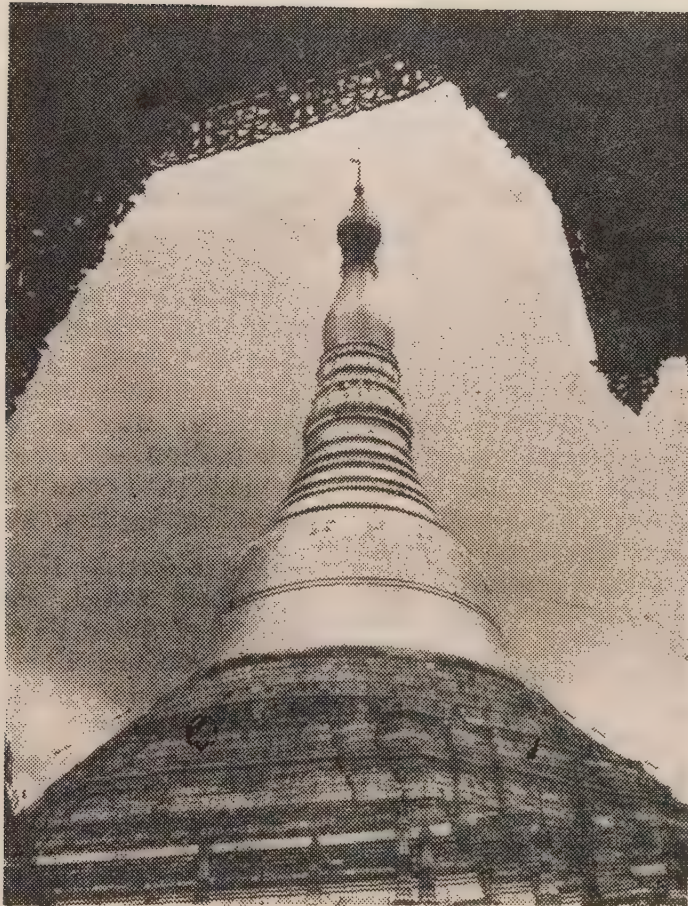
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THE SHWE DAGON : THE CULTURAL LIGHTHOUSE OF BURMA

BY DR. R. L. SONI,
M.B.B.S., F.R.H.S., F.Z.S., F.M.S.B., Etc.

THE GLORIOUS SHRINE



THE Shwe Dagon, the glorious Dagaba, hallowed in history and legend, has been the rallying point of Burmese national attention throughout the ages. The secret of such an ardent interest has been the Burmese fascination for the Dhamma of the Buddha, a tuft of whose Hairs, according to legends, was enshrined in the foundation of the pagoda during the very lifetime of the Great Master.

The original shrine was of modest dimensions, but as the message of the Buddha became widely known, the veneration of the

people for it found expression in the progressive growth of the structure. In due course, as the Dhamma spread from the coastal regions to the interior of Ramannadesa (ancient Lower Burma), the shrine began to be venerated as a national concern, and in the centuries that followed when Buddhism became the national religion of Burma, the pagoda became the centre of all-Burma attention.

The original Dagaba, said to have been constructed by King Okkalapa of Ramannadesa (circa 6th Century B.C.), was "a

golden pagoda enclosed within silver, tin, copper, lead, marble and iron brick pagodas up to a height of 44 cubits *i.e.*, 66 feet" (Ref.: Shwe Dagon by U Aung Than). A late Mon chronicle (Slapat Rjawan Datow Samine) mentions 28 cubits as the height of the first shrine. But, the present height of the glittering pagoda is 326 feet and its perimeter 1,420 feet. This remarkable increase in dimensions is an undeniable indicator of the Burmese devotion to Buddhism: in their anxiety to perfectly safeguard the invaluable sacred relics, at times kings and queens and at times the other lay devotees, have been ardently encasing pagoda in pagoda, age after age, at the same time embellishing the structure with fresh artistic vigour and lavish ornamentation with gold and diamonds, costing millions of sterlings.

All this wonderful devotion has been because of the venerable contents in the foundation of the Great Shrine.

Symbol of National Unity

Around and over the precious relic-chamber of the Shwe Dagon, time has woven an immortal heritage with the woof of Buddhist devotion and the warf of the national traditions. Every inch of the place is alive with some story and every grain of the structure has a pulsating emotion. During the two thousand and five hundred years of its existence, the billion upon billions of devotees whose feet wended up the hillock and whose hands clasped together and heads bowed down in adoration and worship, the myriads of hands that devotedly toiled to glorify the shrine, the kings and queens and the rich public who vied with one another to improve and ornament the place, and the innumerable hearts that perseveringly pulsated day and night to immortalise the Majestic Glory, have all stamped the atmosphere of the place with an enduring aura, which in dignity is unequalled, in splendour simply sublime and in serenity unsurpassed.

Obviously, such an heritage is the fountain of immense inspiration and the source of untold spiritual strength.

Of all the dagabas and shrines in Burma, the land of golden Pagodas, the Shwe Dagon is the one and the only one which has been steadily growing through the 25 centuries, in every age expanding in girth, rising in

height and blossoming in splendour; as a matter of fact, evolving and faithfully registering at every stage the religious susceptibilities of the people, as well as their economic abilities and artistic capabilities.

Quiet witness of vicissitudes in Burma's long history, silent observer of national achievements, illustrious traditions and thrilling episodes, the Shwe Dagon is veritably the heart of the nation, the very chronicle of the people.

No wonder therefore, that the sacred shrine has been the symbol of national unity and of spiritual cohesion among the masses.

Centre of Universal Admiration

The Shwe Dagon as the treasure of art is 'Beauty,' as the repository of the precious contents is 'Goodness' and as a high crowned glory is the reflection of Nibbanic 'Truths.' To the children the sight of vast 'Beauty,' to the grown ups the object of unalloyed 'Goodness' and to all, the sacred spot of 'Truth,' the Shwe Dagon indeed is the perennial source of joy, satisfaction and peace in Burma. Spot of attraction, of satisfaction and of spiritual consummation, it meets the requirements and needs of all according to their understandings.

Not alone to Burma, but for the entire Buddhist world, the Shwe Dagon is the centre of great devotion. Because of the most precious contents in the depth of its hidden vaults, it is the spot of universal Buddhist homage. Pilgrims flock to it not only from all parts of Burma, but also from Ceylon, Thailand, China, Japan, Nepal, Tibet, India, Pakistan, Europe and other places.

Not alone to the Buddhist World, but to every foreigner and distinguished visitor, the Shwe Dagon is 'an object of interest and admiration.' They invariably record their 'pleasure and privilege to visit and pay homage' to the place or 'a most interesting hour, going round this celebrated pagoda.' To most of them their visit is 'a cherished memory' or 'an unique experience and the pagoda 'a magnificent treasure of Buddhist art' or 'one of the wonders of the world.' They generally 'enjoy the atmosphere of peace and tranquility pervading the top platform,' and go back with its 'vivid picture in their memory as one of the outstanding impressions of their visit to Burma.'

A Radiant Beacon of Hope

For New Burma the Shwe Dagon has a special significance and an inspiring message. Witness of many an epochal event in Burma's hoary history, it has recently witnessed the birth of a new era in the political career of the nation. The dramatic acquisition of complete independence from the British control, achieved through peaceful negotiations in an atmosphere of amity and mutual understanding, is not only an outstanding event in the history of mankind but also an event that is in perfect harmony with the ideals of peace, serenity and goodwill, bounteously reflecting from every point of the glittering spires of the wondrous shrine.

Here one cannot do better than quote from the remarks of a distinguished British Peer, who, on his visit to the Shwe Dagon in 1948, a few months after the declaration of Independence from the British rule of Burma, said "the Shwe Dagon, in its serene and peaceful beauty, seems now as always to incarnate the spirit of Burma and its people. It mingles and unites the ancient with the modern greatness of this happy land, the unforgettable achievements and high culture of great generations of freeborn Burma with the new spirit of devotion to their country and their fellowmen that animates the free Burma of today. May the Shwe Dagon forever shine with the spiritual beauty of a free people.....a radiant beacon of hope, and faith, and service, guiding...all the nations of our troubled world, towards the path of brotherhood and peace."

What better place than the Shwe Dagon would there be for the invocation of such a lofty aspiration for universal well-being! For, the Dhamma of the Blessed One, whose Sacred Hairs repose in the depths of the shrine, is the one, of all the religions and creeds, philosophies and ways of life, which throughout its long history of two thousand and five hundred years, has been radiant with the ringing message of universal goodwill and peace.

While the glorious dagaba, the creative art of the past, inspires the nation towards loftier cultural efflorescence in the future, what better channel there would be for such an achievement than energetically utilising the teachings of the Dhamma as a panacea for the ills at present ailing the nation and tormenting the greed-hatred-and-delusion-

ridden world! If the ideals of Peace enshrined in the Shwe Dagon, the resplendent material symbol of spiritual glory, find an adequate reflection in the hearts of the people and in the actions of the nations, universal prosperity and human happiness wouldn't for long remain a mere pious dream, but would become a harvested reality.

Burma, privileged to possess the priceless shrine, is being perpetually reminded by the tapering finger of the great spire, of her high destiny and of her Buddhist responsibility to the nation at home and to the world at large. In the realisation of this stupendous task, lies the glory of Burma.

The Unique Heritage

Those born under the very shadow or within the very sight or easy reach of the 'Golden Splendour' may not feel the majesty of the grandeur or its significance to the Buddhist world or to the humanity at large, but when any of them 'goes abroad and comes back home,' his indifference bred by familiarity vanishes and 'he feels the sight so much that even the silhouette of the golden stupa against the blue sky would draw gladdening tears from his eyes through sheer emotional satisfaction of being back again on his own native soil.'

"I am" says U Tun Pe, the Ex-Minister of Culture (Burma), in his preface to U Aung Than's Shwe Dagon, "one of those who have experienced such feeling and who always take pride in having such a symbol of spiritual unity which touches not only my lone heart but also the hearts of all." "I had on one occasion" he continues in his inimitable style, "paid a visit to Japan and there the sight of the snow-capped Fujisan touched me, but it was not the handiwork of human hands nor the masterpiece of artists.

"I had on another occasion witnessed the Pyramids of Egypt from the aeroplane which however remind me of the grandeur of ancient civilization around the River Nile, but one had to go out of Cairo and visualize the glow of the past against the golden sky above and the silvery sands of the historic deserts.

"And again I had one memorable opportunity of visiting England by plane over the blue English Channel. I was impressed

with the serene weather over the apparent calm of the small island.

"From the flight from Gander (New Foundland) to La Guadia aerodrome (New York) I had those imperishable impressions photographed in my mind's eye of the skyscrapers (symbols of ultra-modernity) of New York."

"But," concludes the Ex-Minister, "with all my yearnings to go back again to these far far lands, nothing has touched me so much as the sight of the Shwe Dagon with all its glittering glow around the green herbage—with all its national heritage woven around ancient culture on a hillock which had defied the onsluaghts of the sea, over two thousand years ago—particularly on my return journey from Calcutta....."

Statue of Spiritual Liberty

Venerable Lokanatha, the World Buddhist Preacher, on the eve of his historic mission to the United States of America, in the course of his reply to the farewell given on the slopes of the Shwe Dagon on 2nd July 1947, remarked :—

"Behold this grandest Pagoda in the world, resplendent with gold and jewels !

"Behold this miraculous Pagoda which the Burmans have raised in the immeasurable strength of their devotion."

"Burma has its Shwe Dagon Pagoda, America has its statue of Liberty in New York City Harbour. Both stand for Liberty. But, while one stands for external liberty, this Shwe Dagon Pagoda stands for the Most Momentous Liberty of all, the conquest by Mind of matter and mind ! Slavery to the senses is the worst slavery of all. This Supreme Pagoda stands for the Eternal Conquest of Self, which overcomes all other conquests."

The Shwe Dagon, the spiritual skyscraper perched on an impressive hillock near the gateway of Burma, is indeed a fitting first sight on approaching the country. As a matter of fact, 'sunlight playing with grandeur and beauty' that the Shwe Dagon is in good weather, is a sight incomparable in the world.

To some of the newcomers to Burma, the very sight of the glittering spire from a distance excites feelings of inexplicable thrill, wherein physical well-being is intermingled with a foretaste of spiritual satisfaction. So was it to the author on his first visit when he sailed up the mouth of the Irrawaddy in 1929. The wondrous sight won him over so much on his second visit in 1936 that he found himself lost in a revealing reverie.*

The Cultural Lighthouse

And finally, the Shwe Dagon, the statue of spiritual liberty, hoary with age and yet perpetually fresh, gilded and rejuvenated from time to time and yet untouched in its Real Contents, perpetually reminds us of all that we need in life, namely a strong changeless, imperishable and enduring Foundation (of Character); an upholstery of External Forms ever adapting, ever changing for the better to fit into new situations, and yet without surrender of the central principles of Truth; and a Personality ever growing in moral stature and spiritual height, ever evolving and tapering skywards, unmistakably pointing towards the Final Destiny, the Nibbana.

Such is the Shwe Dagon, the foundation of enduring lofty inspirations. This stupendous structure, the Cultural heritage of the nation, is verily the spiritual Lighthouse of Burma.

* See "The Ocean of Life : being an allegorical view of existence, centering round the Shwe Dagon Pagoda of Burma," by the author.



MATHURA BUDDHA

IN THE FOOTSTEPS OF THE BUDDHA...



Like holy beads in a rosary shine the Buddhist places of pilgrimage in India.

Buddha Gaya, unique for its Temple and the Bodhi Tree under which the Buddha gained enlightenment.

...Sarnath, famous for its Deer Park where Buddha's first sermon unveiled to the world the Eternal Truths.

...Sanchi, superb for the perfection of its shrines, chaityas and stupas.

...Ajanta, and Ellora caves, rock-hewn tapestries of inspired vision.

...Kusinagara (Kasia) where the master left this mortal world and attained Nirvana.

And many others—Sravasti, Sankasya, Lumbini, Rajagriha, Nalanda—all sanctified spots in the annals of dharmayatra.



*Land of
the Buddha*

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ROUND THE FEET OF LORD BUDDHA

By M. S. SETHI

JAMBUDVIPA or North-Eastern India is the holy land of the Buddhists from time immemorial. It was here that Gautama Buddha was born over 2,500 years ago. This human teacher eclipsed even the heavenly gods and the places consecrated by his presence are held in great veneration. Many a Ceylon Buddhist at the end of his daily worship express fervent hope to be reborn in the Himalayas so that they may hear the Dhamma from the lips of Maitriya Buddha who is to appear in the distant future.

*" Ito cutoham Varajambudipe
Himalaye hema mayamhi kute,
Kappayuko devapativa hutva
Metteyya Nathassa sunomi dhammam."*

This prayer is an indication of the deep and sincere veneration Ceylon Buddhists harbour in their hearts for the land where Gautama Buddha has left his footprint on the soil and his mark on the soul of mankind.

Associated with the momentous events in the life of Buddha are the four most sacred places in the annals of Buddhism. Before he entered Nirvana, the Buddha himself spoke of these four places which a pious believer ought to visit with feelings of faith and reverence. These are Lumbini, the birth place of the Buddha, Bodh Gaya where the Buddha attained Enlightenment, Sarnath where he set in motion the wheel of the Law, and Kushinagar where he passed away into Mahaparinirvana. In the Buddhist sacred lore there are many more sanctified spots like Rajgir, Nalanda, Sanchi, Sravasti, Sankashya and Vaisali, etc.

With the conversion of Asoka to Buddhism in 262 B.C., began the construction of Buddhist Stupas and pillars and decorations of caves in India. These holy places became centres of great attraction for the pious believers and pilgrimages were religiously undertaken to these places. Asoka calls such pilgrimages dhammayata (dharma-yatra), or tours of piety.

**Lumbini—" Here was the Tathagata
Born "**

In the most venerated of the Sacred places of Buddhism : Lumbini, where the Blessed One was born, should come first. The

ancient temple at Lumbini contains the birth scene in which Buddha's mother Maya Devi stands erect holding branch of a sala tree with the holy child standing beside her in bas-relief. An Asokan pillar was discovered near the temple in 1895, bearing the inscription " here Buddha Sakyamuni was born." Now a regular bus service runs between Lumbini and Nowgarh Railway Station—the distance being only 21 miles.

**Bodh Gaya—" Here did the Tathagata
Attain to the Supreme and Perfect
Insight "**

This holiest of the holy Shrines is the site where Gautam attained the Supreme Wisdom (Sambodhi). Here sitting under a Bo tree after years of penance and physical austerity, Buddha found a solution to the problems which had beset his mind. To the east of the tree lies the Great Mahabodhi Temple. In the principal chamber of the temple is a great gilded figure of Buddha said to be 1,700 years old. To the West of the Temple, is the scene of " Great Enlightenment " itself, at the foot of Bodhi tree, now marked by a red sandstone slab representing the Vajrasana, where the Master is said to have attained " Prajna "—the highest knowledge. In the courtyard, round the temple, are ranged innumerable stupas with beautiful carvings and their fine workmanship continues to attract the admiring gaze of visitors. The seven sacred sites where Buddha is said to have passed seven tranquil weeks enjoying the bliss of the highest knowledge are situated in the immediate vicinity.

Government of India has built a beautiful resthouse, and railway retiring rooms at Gaya. Besides this there are a number of Dharmasalas which offer accommodation to tourists and pilgrims.

**Sarnath—" Here was The Kingdom of
Righteousness Set on Foot by The
Tathagata "**

Sarnath or Isipatana was the scene of Great Teacher's first Sermon. This place is also prominent in one of the Jatakas or birth stories of the Buddha. In the Bud-



BUDDHA GAYA VIHARA

Photo: K. G. Amaradasa.

dha's life time his five disciples retired to this place for meditation after forsaking their Master and at this place the Buddha first announced his doctrine to the world.

Besides Asokan pillar capital, other railings and the Chaukhandi dilapidated Stupa at Sarnath, there are also sculptures belonging to the Kushans, Imperial Guptas. Dhamek Stupa belongs to the Gupta age, on which still survive some geometrical decorations of a very fine quality. The Mula Gandhakuti Vihara built by the Maha Bodhi Society of India, Japan and Ceylon is the recent addition at Sarnath. Its chief feature is the series of interior frescoes executed by the Japanese artist Kosetsu Nosu, depicting scenes from the Buddha's life.

The entire area round Sanchi is considered sacred by Buddhists all over the world because of its Stupas with exquisite carvings. Shrines and monasteries around the Stupas present a vivid glimpse of the monastic life which once flourished on this serene hillock.

Other spots of interest at Sarnath include the newly laid Deer Park close to the Vihara, a well-laid flower garden and the Museum where the important and interesting relics are reverently housed.

**Kushinagar : "Here The Tathagata
Attained Mahaparinirvana Which
Leaves Behind Nothing Worldly
Whatsoever"**

Kushinagar (Kushinara) is the sacred site where, under a grove of sala trees, the great Teacher passed into Mahaparinirvana in his eightieth year. The Mahaparinirvana Stupa which is a colossal structure, marks the place where Buddha left His mortal body. At the foot of this stupa there is a huge recumbent figure of Buddha about 20 ft. in length. An isolated brick stupa known as Angar Chaitya is about a mile south-east of the Nirvana stupa. This place is said to mark the spot where the remains of Buddha were cremated.

Recently Government of India has built two new resthouses at Kushinagar where many modern amenities are provided to pilgrims and tourists.

Sanchi Gateways.—The monuments at Sanchi, constitutes the largest of several groups of Buddhist architecture situated near the ancient city of Vidisa.

The main Stupa at Sanchi, originally built by Asoka, was enlarged to its existing size a hundred years later. Its beautiful sculptured gateways were built in the second-half of the year 1 A.D., and the rich carvings on them present a striking contrast to the plain appearance of the stupa in the background. The entire surface of the gateways is richly carved with legendary scenes from the Jatakas and important events from later Buddhist religious history.

Two Disciples.—One of the stupas at Sanchi had the relics of Mahamogallana and Sariputta, the two disciples of the Buddha. The relics were taken away to London but were brought back and consecrated at Sanchi in a new vihara built near the main stupa in 1952.

A newly-built railway station with beautifully furnished retiring rooms and an addition of another Resthouse now provided in comfort of stay all what the tourist desires.

Nalanda University.—Sixty miles south-east of Patna is Nalanda, one of the most famous seats of learning in ancient days. Here students from distant lands flocked for study and inspiration. The remains of the University, at this place, which have been excavated, provide great attraction for the visitors. The Pali Research Institute recently established has been attracting students even from foreign lands. Only eight miles from Nalanda is situated Rajgir. Surrounded by tree-clad hills, the scenery at the place is both charming and restful. On these hill-tops and in the caves of the hills, Lord Buddha spent many months in meditation. Rajgir was the scene of miracle in which the Great Teacher tamed the mad elephant, Nalagiri, that had been let loose by his jealous cousin, Devadatta.

Ajanta and Ellora Caves.—The pilgrimage to Buddhist centres cannot be complete without a visit to the Buddhist Caves at Ajanta and Ellora, for few sites of past glory enshrine a nobler monument of man's artistic achievement. Buddhist rock-hewn monuments at Ajanta, thirty-six miles from Jalgaon Station and sixty-five miles from Aurangabad in Bombay State (old Hyderabad State), are situated in a wild and lovely glen amid the most romantic surroundings. They are in all twenty-nine, some of them



SARNATH



DHAMMEKH STUPA



GATEWAY—SANCHI STUPA

dating back to two thousand years. Both the facade and inside of these chambers are decorated with sculptures. On the walls inside are world famous frescoes.

The exuberance of sculpture and painting in these caves leaves an unforgettable impression on the mind of the visitor. Here Buddhist art attained not only the zenith of artistic development but also revealed a rhythm of life whose robust vitality still amazes the visitor. These are the most precious treasures in artistic heritage of India. "Very rarely in the world's history" writes Havel, "has there come together that true symphony of the three arts—painting, sculpture and architecture—as at Ajanta." There is a truly remarkable unity of conception and design in the paintings which draw their themes from Buddhist folk-lore and relate the many legends woven around the Buddha's life. These paintings are in reality an epic of the life of the people during the eight centuries. The whole age comes to life.

About a hundred miles from Ajanta and only 18 miles from Aurangabad are the Ellora caves which are not only of Buddhist origin but trace further the development of Indian sculpture in Hindu and Jain hands.

India, where this Great Teacher of humanity was born, still bears witness to this holy life and a visit to the Buddhist places of pilgrimage must uplift the mind and soul. Let us recall the words of Gurudev Rabin-dranath Tagore which he sung to the glory of Buddha, whose philosophy shows the path of peace to the present day world stricken with the delirium of hatred, treading over paths tangled with meshes of greed :—

*In the splendour of a new sun-rise of wisdom
Let the blind gain their sight, let life come to
the souls that are dead,*

*O Serene, O Free, in thine unmeasurable
Mercy and Goodness,*

*Wipe away all dark stains from the heart of
this Earth.*



Devotees from various Buddhist Countries praying before the huge statue of Lord Buddha in the Vihara at Kusinara.



MARA YUDDHA (Ajanta Cave No. 26)



RUINS OF NALANDA UNIVERSITY

Photos : G. K. Amaradasa

THE ROLE OF THE PIRIVENA IN THE REVIVAL OF BUDDHIST LEARNING

By The Ven. AKURATIYE AMARAWANSA THERO

Chief Inspector of Pirivenas

IT was after the arrival of Arahat Mahinda Thera that the Pirivena system of education for the study of Dhamma Vinaya was introduced in Ceylon. From the time of the Buddha, the bhikkhus had the choice, according to their aptitudes, either to follow the path of learning or devote themselves to meditation. This two-fold division, based on one's capacity, continues up to the present time rendering individual as well as public service. It is quite clear from the Kosambi story that there were two categories of bhikkhus—the one proficient in the Dhamma and the other erudite in the Vinaya. The Cakkhupala story points out that bhikkhus who were ordained young and had the necessary ability took to learning and writing while those who entered the Sangha late in life gave themselves to meditation.

It is well-known that in India the Brahmans who held learning as a monopoly were the teachers of the Ksatriyas and others. The Sangha, founded by the Buddha, spent the time aloof and in quiet meditation in the early stages but in the course of time it assumed the role of teacher and preacher. Had the bhikkhus considered meditation as their sole occupation, the Sasana would have terminated within a short period after the Parinirvana of the Buddha. The process which started with the simple function of teaching and training a few young monk-pupils, spread out and the monastery developed into an important seat of learning. When kings, ministers and others recognized the great service rendered by the bhikkhus, they regarded them with due honour and respect. The residences of learned bhikkhus gradually took the shape and form of centres of Buddhist learning. Bhikkhus, who were masters of the Buddha Dhamma, widely read in comparative religion and scholars in Pali, Sanskrit, logic, dialectic etc. began to teach the lay-people more methodically and efficiently. They were not merely preachers of the Dhamma but teachers of secular sciences as well. Reputed and

responsible bhikkhus imperceptibly extended their influence into the workings of Government which in turn had its far-reaching repercussions on questions concerning the Sasana. Pupils of these bhikkhus were encouraged to preach and propagate the Dhamma in and outside Ceylon and to found viharas and monasteries. It was on such lines that the Pirivena education exerted its influence on religion to a very great extent.

In the passage of time, however, the Sangha split into Hinayana and Mahayana sects. The Mahayana bhikkhus excelled their Hinayana brethren in comparative religion, arts and sciences; they developed and gave a new turn and vitality to Buddhist logic, dialectic, tantra, etc. Thousands of Mahayana bhikkhus pursued higher studies in such famous universities as Nalanda, Vikramasila, Jagadalla, Valabhi etc. Though Hinayana bhikkhus, too, learned in these universities, the control and management of these institutions were in the hands of Mahayana teachers. It is an indisputable fact that Mahayana bhikkhus defended Buddhism from all extraneous attacks; even in open controversies they were in the fore-front and met all arguments levelled against Buddhism very successfully. The extent that Mahayana, which had its head-quarters at Abhayagiriya, has influenced the Hinayana practices by its incorporation of many rites and rituals of Mahayana origin could be noticed even today.

In Ceylon the Maha Vihara Pirivena was the original seat of learning of the Hinayana monks. It was somewhat on the lines of a modern university. Large numbers of students from various countries flocked into it to study Pali and the Buddha Dhamma. Many past pupils, who distinguished themselves in various branches of study, helped in the dissemination of the Dhamma in foreign countries. Buddha Ghosa Maha Thera, translated the Sinhalese commentaries into Pali which aided the

firm establishment of Theravada in Siam, Cambodia, Burma and other lands. Many books on Buddhism pointedly emphasise the role of ancient institutions like Sri Ananda Pirivena and Mayurapada Pirivena in spreading the Dhamma. Totagamuve Vijayaba Pirivena turned out to be an international seat of learning. At a time when Buddhism in Ceylon was passing through a dark phase, the noble work done by the Vidyodaya, Vidyalandara and Paramadhamma Cetiya Pirivenas to restore and

give an impetus to Buddhist learning is well-known to need any comment. In the light of these facts it can well be stated that Pirivena education has been a tremendous force in preserving Buddhism intact. The service that is being pooled today for the propagation of the Dhamma in foreign countries and its preservation in its pristine purity by the Maha Theras who have had their education in Pirivenas is truly commendable and worthy of our unstinted praise and support.

MEDITATION ON MAITRIYA

By VENICE BALASURIYA

“Cherish in your hearts boundless goodwill to all that lives.”—*Metta Sutta*.

WITHOUT selfish thoughts of gain, with pity in our hearts at the sufferings of all beings, if we could send out genuine thoughts of love and goodwill towards all suffering humanity for the alleviation of their sorrows, that, according to our Blessed One is the real meditation on Maitriya.

Discarding illwill, its direct enemy, Maitriya or loving kindness, embraces all beings without exception. It has as its sole wish, the good and well-being of all. Compassion, Karuna—that which makes one's heart quiver with pity when others are afflicted with pain and sorrow, helps one to send out genuine thoughts of loving kindness or Maitriya towards all sorrow-afflicted beings. To cultivate this state of mind to perfection is not easy at first.

Reflecting for a few minutes on the virtues of the Buddha, Dhamma and Sangha, first, one should start wishing for the happiness and well being of one's own self; saturating one's whole being with thoughts of love and goodwill. Then, with one's heart full of love, next one could naturally transmit thoughts of loving kindness towards one's own loved ones. One could genuinely wish for the happiness and well being of one's own father, mother, wife, husband, children, brothers, sisters, relatives and friends. Having cultivated this, the one practising Maitriya will find it easy gradually to suffuse with thoughts of love all beings; with a love grown great

and mighty, even one's enemies; all the world, those visible and those invisible; those above and below. The practiser of this Metta will find it easy to permeate the whole world with radiant thoughts of loving-kindness, and even as a mother—with her life, would cherish her only child, cultivate towards all beings a boundless heart. In this manner, all beings in all the six directions of space, would be suffused with the warmth of love radiating from one's heart.

Happy indeed in mind and body is one who has acquired this state of mind! Sincerely wishing for the peace and happiness of others, he would have found the highest happiness himself. Even celestial beings being drawn towards the good, waking or sleeping he will always be loved and cherished by the Devas. Loved and respected by all, his enemies too, if any, finding it impossible to harm him will turn out to be his friends. Practising, according to our Blessed One, the Meditation on Maitriya to perfection, he will also be a True follower of the Blessed Buddha, the Dhamma and the Sangha. Possessing a happy and peaceful mind, a heart full of love and understanding, pity and goodwill towards all suffering beings, it will not be difficult for such a one in following the Noble Eightfold Path to find the End of Suffering, and to his indescribable joy the Realisation of Nirvana.

May all beings be happy.

THE BUDDHIST MONK'S CODE OF CONDUCT

By The Ven. B. SHANTI BHADRA

THE Vinaya (the rules and regulations for the proper disciplining of the words and actions of a monk) is the life-blood of the Buddha Sasana. Any lapse or relaxing of the rules of conduct by the monks is bound to have repercussions on the whole structure of the Order and hasten its end, but blind and mechanical adherence to the very letter of the law would bring about worse results, for such an attitude would produce robots unfit for this or the next world, to say nothing of Nibbana. It must be clearly realised that the all important thing is a ruling and alert mind behind a code of rules. The doctrine of the Buddha is comparable to a raft. In as much as a raft or boat is useful to cross a river or a stretch of water to the other shore, so are the teachings of the Buddha helpful to overcome all sufferings and to cross the Ocean of Samsara. Beyond that the value of either is zero.

The Bhikkhu has to observe Patimokkha Samvara sila, i.e., restraint in accordance with the Patimokkha. Patimokkha is a name given to a collection of various precepts contained in the Vinaya, as they were recited on Uposatha days for the purpose of confession. The Patimokkha—in the light of available evidence the earliest book of disciplinary rules—is divided into two, the Bhikkhu-Patimokkha and the Bhikkhuni-Patimokkha. The various offences are codified and graded according to their gravity. They are: (1) the four Parajikas, namely (a) lack of continence, (b) theft, (c) murder or abetment of murder, and (d) exaggeration of one's power to perform miracles, etc. These four offences entail expulsion from the Sangha. The next group consists of thirteen offences called the Sanghadesesa. The commission of these entail the temporary suspension of the offender and he could be re-admitted to the Sangha on the decision of a chapter of at least twenty monks. The offences next in order are, the two Aniyatas, the 26 Nissaggiya-pacittiyas, the 92 Pacittiyas, the four Patidesaniyas and the 75 Sekiyas.

Restraint of the sense faculties, that is, to watch over the senses, to be alertly awakeful to the impressions on the senses so

that no thought is accommodated which savours of Lobha, Dosa or Moha is called Indriya-Sanvara Sila. The following story taken from the Vissudhi Magga—the Path of Purity, makes it clearer. One day Maha Tissa Thera who lived on the Mihintale Mountain (Chetiya Pabbata) went on his usual alms-round to Anuradhapura. On the way, he met a woman, charmingly dressed and patched up to cover a multitude of defects, going towards Mihintale. To attract the attention of the monk, she laughed loudly. The monk (Indriya Sanvara sila practiser) looked up and saw her teeth.

*“ He saw the bones that were her teeth
And kept in mind his first perception
And standing on that very spot
The elder became an Arahata.”*

The husband who was in search of his quarrelsome and missing wife met the monk on the way and enquired whether he had seen a woman passing on that road. He said :

*“ Whether it was man or woman
That went by I noticed not ;
But only that on this high road
There went a group of bones.”*

Indriya Sanvara sila is a protection against all kinds of worries and pains. The following story illustrates the ailments and aches that follows invariably the lack of the restraint of the senses. Sirima, the beauty-queen of Rajagaha, was a reputed courtesan. On understanding the Dhamma preached by the Buddha, she attained the first stage (Sotapanna) on the ascent to Nibbana. From that day onwards, it became one of her regular and pleasing household duties to offer dana—alms—to bhikkhus. The variety and the deliciousness of the dishes she offered, her genial sweet and charitable disposition, her charm and angelic grace were often spoken of by the monks wherever they gathered together.

One day, a young bhikkhu, unmatured in the teachings of the Buddha, hearing of the ineffable beauty and charity of Sirima, longed to see her. Goaded by that consuming desire, he walked many weary miles and stood before her door to receive alms.

With down-cast eyes and aesthetically robed, he appeared quiet and peaceful outwardly, but inwardly all was pandemonium; his mind restlessly yearned for the sight of Sirima. But Sirima was sick in bed on that day. Her maid served the alms and led the monk to the inner chamber to enable Sirima to pay homage to the monk. In her thin and loose garments, she appeared like a full-blossomed rose just fading away; her beauty and shapeliness surpassed the mental image the monk had formed of her. Her grace and liveness heated his youthful and cloistered blood and sent them capering and dancing round his body. He felt:

*"That instant was I turned into a hart;
And my desires, like fell and cruel
hounds,
E'er since pursue."*

His desires, caused by the absence of Indriya Sanvara Sila, not only pursued him, but multiplied a hundred fold as he retraced his weary way to the temple and played havoc with him. Weary in body and tortured in mind, he returned to his bleak abode towards sun-down. In the morning his companions missed him in the dining room. They found him in bed tossing about feverishly. They did their utmost to soothe and quieten his disturbed mind, but proved futile. He daily grew wan emaciated and delirious in mind.

However, before long, the news of the death of Sirima reached the temple. When the sick monk knew that the Buddha with a retinue of monks would visit Sirima's graveyard that evening, he plucked up courage and prepared to join the bhikkhus. There he found the object of his adoration—once the beauty queen of Rajagaha—a lifeless corpse, swollen and polluting the air with its offensive stench. Yet the psychological grasp he had of her was so deep-rooted that he could not but find beauty and attraction in the rotting mass of flesh. The Lord Buddha delivered a sermon on these lines, "See this painted image, this mass of sores, huddled together, corrupt, once possessed of many thoughts, but now possessing neither strength nor beauty." The sick bhikkhu gained a measure of comfort and mental release at the termination of the sermon.

Next we come to the Ajivaparisuddhi sila of the monk—the purity of livelihood.

In order to maintain this Sila unsullied the Bhikkhu has to observe six precepts apart from abstaining from obtaining food by *kulana*, scheming; indirect talk, etc.; by *lapana*, talking up, suggesting, etc., *nemittikata* hinting, giving and indication, round about talk, etc., *Nippesikata* Belittling, Disparaging, Snubbing, etc., *Labhena Labha Nijiginsanata*, that is, Pursuing Gain with Gain, Seeking out, etc. Any kind of hypocrisy practised to obtain food in the way of Dress, Talk, Deportment, Indication of Contentment in a few things, etc., taints this Sila. Here is an amusing little anecdote from the "Vissudhi Magga" to illustrate one of the many ways *Ajivaparisuddhi Sila* may get soiled. One day a monk went into the home of a supporting-family to have his day meal. The mistress of the house was rather unwilling that day to offer food. On seeing the monk, she complained that there was no rice in the house and went into a neighbouring house as though to get some. In the meantime this shamelessly shrewd monk entered the store-room of the house. Looking round, he saw a sugar-cane in the corner; behind the door, sugar in a bowl, a string of salt fish, rice in a jar and ghee in a pot. He came out, sat down and awaited quietly and soberly the return of the woman. The housewife came back and said that she was not able to get any rice.

The bhikkhu replied that he knew what was coming. He had a dream last night that forbade ill. What was that venerable sir, asked the lady. He said, "I dreamt of a snake that was like the sugar-cane in the corner behind the door, looking for something to hit it with I saw a stone like the lump of sugar in a bowl. When the snake had been hit, it spread out the hood like a string of salt fish in a basket and its teeth, as it tried to bite the clod, were like rice grains in a jar. Then the saliva mixed with poison that came out of its mouth in its fury was like ghee put in a pot. She thought "there is no hood-winking this shaveling"; so she gave him the sugar-cane and cooked the rice and gave all to him with the ghee, sugar and the fish.

Paccaya Sannissita Sila is virtue concerning the requisites of the monk, that is, *Civara* (Robe), *Pindapata* (Alms Food), *Senasana* (Bed), and *Gilana Paccaya Bhesajjan* (Medicine). Reflecting wisely, the monk uses the robe for the protection of the body

in general from cold, heat, contact with flies, fire, wind and not by any means to appear spruce and smart. Mindfully, he eats and drinks not for amusement, intoxication or to become rounded and debonair but just for the sake of endurance and maintenance of the body for ending discomfort and gaining purity in life. With awakefulness, he uses a resting place to ward off cold, heat, contact with flies, to guard himself from the inclemencies of the weather and for quiet retreat and not to hoard valuable things. Wisely and with watchfulness, he takes medicine to cure diseases that have arisen. The wise monk observes the *Paccaya Sannissita Sila* mindfully and becomes light and carefree: He goes freely and happily as do the birds in the air. The fool, of course, gets intoxicated with these; they become an obstacle to him: he practises hypocrisy and cunning

to get them; ultimately he finds himself caught in this net and gets defeated in this world and the next.

Patimokkha Samvara Sila is based on *Saddha* (Confidence) and accomplished by *Saddha*. *Indriya Samvara Sila* (Restraint of sense faculties) is founded on mindfulness (*Sati*), for where there is mindfulness, there is little possibility for *Lobha*, *Dosa* and *Moha* to colour the impressions of the senses. *Ajivaparisuddhi Sila* has *Viriya* (Energy) as the stepping stone and is accomplished by *Viriya*, because one who has rightly applied *Viriya* could abandon a course of wrong livelihood. *Paccaya Nissita Sila* (Virtue dependent on requisites) has *Panna* (Knowledge) as base and is accomplished by *Panna*, for *Panna* is necessary to reckon the advantages, disadvantages and dangers of requisites.



RUINS OF NALANDA UNIVERSITY

THE PURSUIT OF HAPPINESS : A PARADOX

BY NIHAL De SILVA

BUDDHISM is unique in the solution it offers to the ills of Existence, in the formula it prescribes for Happiness. Whereas all other religions indicate Happiness as the fulfilment of a desire, the reward for a disciplined life, or the goal of a pilgrimage ; with death as the passport in each case : Buddhism shows that it is the mere outcome of wisdom, of knowledge, of simply understanding actuality. While all other religions teach Happiness as the attainment of some state, generally a place ; Buddhism says that it is simultaneous and synonymous with the *giving-up* of the very pursuit of this imaginary state.

All worldlings are mad, according to the Buddha. In the height of this madness, they imagine reality in the unreal, and perceive futility in the real. Instead of crossing over to the farther shore, they merely run about on the hither bank, like mad dogs. Like a worm in a mass of filth, like a pig in a pit of slime, they verily *enjoy* this sorrow-fraught Existence. Like that prisoner of old who grew to love his shackles, all worldlings have experienced Existence long enough to be madly in love with it.

Religious teachers, however, have been a little wiser. They have understood the unsatisfactoriness of human existence, and have sought a solution. This has been found by some, and presumed found by others. The former have found the way to higher planes or existence, while the latter have imagined such ones and taught their own methods of reaching them. Of course, neither has found *real* happiness. They have both been so utterly fed-up with human existence, and found something better ; that like the sex-starved man who has married an ugly woman, or the wretchedly poor man who has at last found some meagre employment, they have been so thrilled and intoxicated with their new finds. They have presumed their missions fulfilled. In this manner, they have imagined reality in the unreal.

The cause of all this erring is Ignorance—the greatest corruption of all. No worldling has ever understood the *real* nature of the

world : its transitoriness, futility and phenomenality in the most ultimate sense. Since they have not understood these basic qualities of Existence, they imagine life to be a bed of roses, once the superficial sorrow is removed. They will not agree with the diametrically opposed Buddhist view, that *Suffering* forms the very basis of Existence, of which happiness is a mere coating. With their vision thus clouded and restricted by Ignorance, all worldlings are like frogs in the well. Their idea of life is so favourable, that even the ideal they have formed, is in terms of living, of feeling. How can it be otherwise, when they have had no vision or experience of the beyond-the-senses, the supermundane ? This explains why all other religions have as their goal, a state of some form or other of sensual pleasure. It is the inevitable outcome of a mind that has experienced nothing beyond the six senses.

The Buddha, alone, is different. Hence is the Doctrine, too, unique. Being enlightened amongst blind worldlings, like an immaculate lily on a heap of rubbish ; the Buddha, alone, saw both aspects of the question. He saw both, World as well as Non-world. He saw that the characteristics of transitoriness, futility and phenomenality are inseparable from the World ; and that stability, desirability and bliss are to be found *only* in Non-world. He saw that all we have in the World is not happiness by any means, but only varying degrees of misery. Hence, he alone crossed over to the farther shore of Non-world.

The goal of Buddhism is, therefore, as already hinted, paradoxical in its mode of attaining. It consists precisely in *giving up* the running for the goal. Buddhism offers happiness through *abandoning* the search for it. The pursuit of happiness will do us no good at all. It would only increase our Craving for the World. And what we crave and wish for in our stupidity, we do get, like Midas of old. Thus, Craving for the World will give us rebirth—in the World. So we repeatedly undergo the same process of birth-and-death in this recurring Cycle of Existence, which is driven by Craving

born of Ignorance ; as one would be whirled around on a merry-go-round, powered by electricity from an oil-run dynamo. Like a frisky squirrel capering inside its cage, or an unlucky player at snakes-and-ladders ; we are all so very busy and active, but yet at the same place ! This is the case with all worldlings.

On the other hand, there is the intelligent disciple of the Buddha. He, too, is a worldling, to all intents and purposes ; but he knows just where he stands. He has no desire to get to the higher worlds or to imaginary paradise, for he knows that there exists a farther shore—at least he has heard of it. He therefore sits down to mental development, his object being to understand the true nature of Existence : transitoriness, futility and phenomenality. He develops this Insight ; and thereby, seeing things in perspective, understands that the world is truly contemptible. Thus he destroys, once for all, whatever vestige or trace he had of Craving for the World. In other words, he comprehends that happiness, as hitherto understood, is an *impossibility*, a non-existent *unreality* ; and therewith ends his quest of happiness, not in despair, but out of the maturity of Enlightenment. Just as a man who would not part with his furniture, worm-eaten though it may be, would yet not worry at all over the exquisite furniture he sees in an hotel, since he knows they are not his ; the Enlightened disciple who has realized the utter worthlessness of Existence, gives up all craving and attachment towards it. This, verily, is Nibbana : the complete dis-

sociation from Craving, its extinction, forsaking and renouncement, and the liberation and detachment therefrom. And Nibbana is *real, desirable bliss* ; so that the Buddhist has found Happiness by actually *giving up* the search for it. This is the irony of it.

One who seeks happiness by pursuing it will never gain it ; like a man in a desert plain, who tries to catch the tip of his evening shadow, or a ship that tries to reach its own bow-wave. As he moves towards the goal, the goal would further recede from him ; like the carrot that keeps the ass running. As an animal that chases a mirage, or one who attempts to reach the rainbow ; the pursuer of happiness will never gain his goal—for it simply does not exist. Like the man who went in search of Eldorado, he would die in the attempt. But the moment he gives up the search and the *desire* for happiness : lo and behold ! Happiness is with him—as in the story of the absent-minded professor who finally gave up searching for his missing spectacles, only to realize that he was actually wearing them on his forehead. Like that prisoner, who after long years of “imprisonment,” discovered that his cell-door had not been locked at all ; the Buddhist disciple who has won his Goal, understands that his long Suffering has all been self-made.

Man, himself, therefore, is responsible for his Deliverance, too. This, precisely, is what the Buddha said : “ Within this one-fathom body, do I declare the World, its Origin, its Cessation, and the Means thereto.”



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CONTRIBUTION OF THE BUDDHA TO THE ASIAN CULTURE AND UNITY

BY ASHIN OKKAHTA

THE Buddha was the first who discovered universal law of Brotherhood. It is the law which is mightier than that of gravity or Theory of Relativity. He was a lover of the poor, helper of the weak, uplifter of the low, benefactor of the needy. His love knows no bounds and covers all. He made no distinction between man and man. High and low, black and white had no meaning to him and he embraced all with equal love. The result is that Buddhism had established a strong bond of union amongst the different races that inhabit the vast continent of Asia. Under the influence of Buddhism and Buddhist culture, Asian unity had been a reality. To re-establish that union amongst all Asia-tics has become the dire need of Asia. This proposal may seem to some too ambitious and difficult of realisation. Some may even mock at it as a dream of visionary. Buddha, after his first "sermon in the park" gave orders to his Bhikkhus, thus: "Go ye, O Bhikkhus, and wander forth for the gain of the many, for the good, welfare of the many, in compassion for the world, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the doctrine glorious, preach ye a life of holiness, perfect and pure."

Determination of lion heart alone can give such noble sentiments. We must admit that Buddhist civilisation and culture had something lofty and virile in it that dared scale the Himalayas, and to go to Tibet and circumventing that high table land, that roof the world, go to Turkistan, Torgan in central Asia and to far-off Siberia, Mongolia, China, and Japan on the one hand and cross the Indian Ocean and colonise the far-eastern Indian Archipelago, Burma, Thailand and Ceylon on the other. Both by land and sea, Buddha's cultural army set out to capture the rest of Asia not with gold and gunpowder, as done by civilised nations of the West today, but with exuberance of love and sympathy and that noble Teaching of the Buddha, who saw no distinction between his own race and another, between his own kith and kin

and a stranger and to whom all humanity transcending narrow bounds of nationality and country was undivided whole, and that humanity wanted to be shown the right Path to a purer and nobler life. Buddha's cultural army went forth from India to give out of their exuberance of culture, to pour out their blood for the good and welfare of others, for the gain and benefit of the whole humanity, and not to take away anything from others or to open out markets under stress of dire competition for goods and merchandise to sell.

It would be soothing to the racial pride of all Indians to hear of glorious and painstaking efforts of your brave and stalwart Buddhist ancestors, who left footprints of their civilisation and cultural influence wherever they went. History tells us that ancient Asian Buddhists did attain to such height and loftiness of culture as to have done away with destructive arms and armies. It is a matter the modern cultured Europe and America are trying in vain through deliberations of United Nations during these long years since the armistice. Under the benevolent influence of Buddhist civilisation and culture, Asian Unity had been not a visionary dream but a reality. It is to those armies of Buddhists that Asian continent owes much for her culture, for her craving for liberty, and freedom from bondage. We have now entered a new era of world-wide culture and advancement in science in this enlightened century. We see it and feel in the beatings of our pulse, that the world is on its wing—flying, flying we do not know where. Man has learned to fly in the air swifter than birds by means of rockets. Man is now able to swim better than fishes by means of his submarines. Man has learned the art of destroying populous and prosperous cities in a moment by atomic bombs. If we do really wish to bring the achievements of modern material science into the service of man for peace and happiness, we should try to revive the ancient Buddhist Culture.

With revival of that culture, Asian unity we have dreamt for a long while will at

once become a thing of reality. We have a tremendous power in our hand. If we are united, we can build a beautiful temple of Asian culture. First of all, we must bring Asiatic Union into existence. Anybody who is an Asiatic will be admitted into that union, irrespective of nationality, caste or creed. We cannot at once materialise the idea of Asiatic union and put into a definite shape, we should like. Then the Temple of Asian Culture will naturally emerge as if it were brought about

by a magic wand. Progress and advance of culture in every land can be promoted and maintained by writers, nay, the rise and the fall of mighty dynasties and empires on the pen of writers.

Remember we can do wonders. The destiny of our great continent, Asia, and her hope lies on our pens. Our unity will give us knowledge and wisdom to understand one another. That will be a miracle that will transform our Asia into a grand and glorious continent.

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නියම බෞද්ධ ජීවිතය

විද්‍යාදය මහාපද්‍යාලයෙහි ආචාර්ය

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වෙසක්සමය බෞද්ධයන්ගේ ජීවිත සකස් කිරීමට—තමනමත් ගේ ජීවිතයන්හි අඩුපාඩු සොයා ඒවා සම්පූර්ණ කරගැනීමට— යෙදිය. යුතු අගනා අවස්ථාවක් මිස බාහිර අලංකාරයට මැ හෝ කලබලසහිත උත්සව, ක්‍රීඩා ආදියට මැ මිඩාගු කළයුතු කාලයක් නො වේ. එහෙයින් මෙය කියවන දහසක් පින් වතුන්ගේ සිත් ඉහත සඳහන් මාතෘකාව වෙත යොමුකරවා ලීම (මේ “දෙව්ඬයා” සංග්‍රහයෙහි හා භාජුරා සිංහලයෙන් ද ලිපි පළවෙන මංගල කලාපයෙහි එන) මේ ලිපියෙන් අදහස් කරණු ලැබේ.

බුද්ධධර්මය තරම් ජීවිතය පිළිබඳ පිරිසිදුකම පෙන්වන වෙන කිසිදු ඉගැන්වීමක්—දඬුනක් හෝ ආගමක්—ලෝකයෙහි නැතිබව පෙර අපර දෙදිග මැ බෞද්ධ අබෞද්ධ නුවණැති සියලු දෙනා මැ එකඟව පිළිගත් සිඬාන්තයකි. එය එසේ නම් ඒ ධර්මයෙන් හැඩගැසෙන, ඔප් නැගෙන, ජීවිතය ද පිරිසිදු විය යුතුය, නිරවුල් විය යුතුය; ශාන්ත දන්ත සුඛිත මුදිත තේජස්වී උසස් ජීවිතයක් මැ විය යුතුය.

සමහරවිට ඔබ මේ කරුණ ගැන එතරම් වෙහෙසී කල්පනා නො කළා විය හැකිය. අප බොහෝ දෙනාහට බෞද්ධකම නිරායාසයෙන් — ඉබේ මැ වාගේ — ලැබෙන හෙයින් මේ කරුණ සැලකිල්ලට භාජන නො කළා විය හැකිය. කෙසේ හෝ වේවා! මෙන්න ඔබට ඉහත කී කරුණ සම්බන්ධයෙන් කල්පනා කිරීමට උපකාරී විය හැකි වෙසක් සිතුවිලි ස්වල්පයක්:—

මහාකාරුණික බුදුරජාණන්වහන්සේ මිනිසුන් අතර පහළ වූයේ ඔවුන්ට යහමග පෙන්වා, ඔවුන් උසස් තත්ත්වයකට නංවා, මනුෂ්‍යජීවිතයෙන් නියම ප්‍රයෝජනය ලබා ගන්නා අයුරු පහැදිලි කර දීමටය. අමුතුවෙන් ආගමක් නිපදවා ඔවුන්ගේ නායකත්වය ලබා ගෙණ මිනිසුන් අතර වාද හෙද ඇති කොට ආගමයන් පිළිබඳ ආඥාදයකයෙකු වීමට නො වැ පොදු මිනිස් සමාජයට බැස මිනිසෙකු ලෙස ම ඔවුන්තර ගැවැසී ඔවුන් යහ මග යැවීමේ උසස් සේවය පිණිසය. ඉතින්, අප ශාස්තෘ වූ ඒ භාග්‍යවතුන්වහන්සේට කරණ උසස් මැ සැලකිල්ල, කළගුණ පෙන්වීම, පූජාව කුමක් ද? යන්න විසඳා ගැනීමට අපහසු නො වේ. ඔබ තම ජීවිතය ධර්මාභී යෙහි ගමන් කරවන්නෙහි නම්, ධර්මයේ ආභාසයෙන් — ආලෝකයෙන් — එය තමනට හා සමාජයට සෙතක්, යහ පතක්, ආශීවාදයක් මැ වන සේ හැඩගස්සා ගන්නෙහි නම් එයට වඩා ඔබට කළ හැකි බුඩ්ධුජාවක් වෙන කොයින් ද? සිතා බලන්න.

ඔබගේ අගනා බෞද්ධකම දනකින්, බණකින්, මල්පහන් පුදකින්, (බොහෝසේ විනෝදය බලාපොරොත්තුවෙන් යන) වන්දනා ගමනකින්, පෙළහරකින් සම්පූර්ණ වෙතැයි සිතනවා නම් එයට වඩා ආත්මවංචනයක් — තමන් ද රැවටී ආගම ද රැවටීමක් තවත් ඇත් දැයි මොහොතකට කල්පනා කර බලන්න. මෙසේ රැවටෙන ඔබ බුද්ධධර්මය නමැති අමෘතඵලයෙහි පිට පොත්ත පමණක් ලෙවකමින් සිට එහි නියම රසය නො දන, නො විඳ, මැරී ගොස් භයංකර සංසාර සාගරයෙහි ගිලී දුක් විඳින්නෙහිය.

බුද්ධාගම වනාහි සත්‍යයකට, මසකට හෝ අවුරුද්දකට වරක් අදින ඇදුමක් මෙන් ඉඳ හිට කරණ ඇදහීම් මාත්‍රයකින්, ආමිසපූජා මාත්‍රයකින්, පන්සල් යාම් පමණකින් සම්පූර්ණ කළ

යුතු ආගමක් නොව දිනපතා ජීවිතයෙන් පෙන්විය යුතු ධර්මානු ධර්මප්‍රතිපත්තියකි. වෙන වෙන ම එකිනෙකාගේ ජීවිතයෙහි පෞද්ගලික වශයෙන් පිහිටිය යුතු, ප්‍රත්‍යක්ෂ කළ යුතු, ප්‍රතිඵල පෙන්විය යුතු උත්තරීතර ධර්මාභීයකි.

ඔබ කරණ වැඩෙහි ද, කියන වචනයෙහි ද එයටත් වඩා සිහන සිතුවිල්ලෙහි ද බල පෑ යුතු ක්‍රියාත්මකධර්මයකි බුද්ධාගම.

මේ කරුණු යථාතත්ත්වයෙන් පැවති කාලයේ දී අප රට නියම ධර්මිපයක් වැ පැවතිණ. පසුගිය යුගයේ දී අප ගත කළ අවිචාර සමයේ දී බෞද්ධකම අපෙන් ක්‍රමයෙන් ඇත් වැ ගොස් බෞද්ධතම පමණක් ඉතිරි වීමේ දරුණු විපාකය අද අපි විඳින්නෙමු. එහි නියම රහ වටහා ගන්නට නම් නින්දිත, දරුණු අපරාධ අතින් ලංකාව දැනට ලබා තිබෙන බෙදුපනක ඉරණම ගැණ සිතන්න. බුද්ධජාත්‍යය වැනි ඓතිහාසීය වූ ද, හැම දෙන ආගමික සමාධියෙහි පටන් ගැන්මක් ලෙස ඉතා ඉහළින් බලාපොරොත්තු වූ ද, අනුස්මරණීය සිඬයෙන් පසු ද ගිහියන්ගේ මෙන් ම පැවිද්දන්ගේ ද පිරිහීම ඵලසම දිනෙන් දින තවතවත් දිගින් දිගටම යෑමේ රහස ද ගුණවගාවට නො ව බාහිර ඔපයට අප බුද්ධාගම උපයෝගී කර ගැනීමය.

බෞද්ධයෙකුගේ දිවි ඇති තෙක් නො කැඩිය යුතු නිතර ම පැවැත්විය යුතු ප්‍රතිපත්ති තුණෙකි. එයින් පළමු වැන්න නම්:— මුලු භෘදයෙන් මැ අවංක වැ බුදුන් සරණ යාම ය. බුදුන් කිසිවිටෙක ත් අමතක නො කොට උන්වහන්සේ තම ජීවිතයෙන් ලොවට දුන් මහඟු පාඩම අමතක නො කොට අවංක වැ උන්වහන්සේ ගේ චරිතය අනුගමනය කිරීමයි. තම ජීවිතය ඒ ගුණධර්මවලින් ප්‍රභාවත් කරගෙණ යහපත්, පිරි සිදු, උසස් චරිත යයි කියනු ලබන සීලයෙන් ද ඒ සීලයෙන් ම — එය ම පදනම කරගෙණ — ඇති කරගත් සිත හා කය පිළිබඳ තැන්පත්කම යි කියනු ලබන සමාධියෙන් ද ඒ සමාධිය අධිකාලම කර ගෙණ ගොඩනැගු තුවණින් යුක්ත වැ උපශාන්ත, සන්සුන් ජීවිතයක් ගත කිරීම “බුදුන් සරණයාම” යන මෙයින් අදහස් කරණු ලැබේ.

දෙවැන්න නම් උන්වහන්සේගේ ධර්මය ඉගෙන, තේරුම් ගෙන පිළිපැදීමයි. දහමට සරිලන සේ ධර්මය මැ ගුරුතන්හි තබාගෙන, එය පෙරමුණේ කොඩිය කරගෙන, එය ම ඔබ ජීවිතය පිළිබඳ ප්‍රාසාදයේ රන්කොත මෙන් සලකා ඉන් පිට නො පැන කටයුතු කිරීම ය. ධර්මය සරණයාම යන්නෙන් අදහස් කරණු ලබන්නේ මේ ධර්මානුධර්මප්‍රතිපත්තියේ හැසිරීමට සිය කැමැත්තෙන් ම ඉදිරිපත් වීමයි.

තෙවැන්න නම් ඒ ධර්මානුධර්ම ප්‍රතිපත්තියෙහි හැසිරීමේ දී බුඩ්ධ්‍යාවක ආයුෂී සංඝයා ආදර්ශයට ගෙන උන්වහන්සේ ගිය මග ගමන් කිරීම ය. උන්වහන්සේ පෙන්වූ ශීල, සමාධි, ප්‍රඥ යන ත්‍රිවිධශික්ෂාවට අනුකූල වූ උසස් දිවිපෙවෙත අනුගමනය කිරීමයි.

මෙසේ තේරුවන් සරණ යන ඔබට ගුරුවරයෙකු ත්, ක්‍රියාත් මක, නො වරදින ධර්ම මාර්ගයකුත්, එහි විශිෂ්ට ප්‍රතිඵල පෙන් වන ආදර්ශයකු ත් මුලදී ම ලැබේ. මෙසේ තේරුවන් සරණ යාමෙන් අදහස් කරණු ලබන්නේ තම පෞද්ගලික ජීවිතය ද, පවුලේ ජීවිතය ද, සමාජ ජීවිතය ද, නිරවුල්, නිදහස්, සුඛිත, මුදිත, තත්ත්වයට නංවා නියම බුද්ධ්‍යාවකයෙකු වීමට මිය බෞද්ධ ජනලේඛනයෙහි ඉලක්කමක් පුරවා ලීමට නො වේ.

එක ම පින්පිඩක් බඳු බුදුන් සරණ යන, මහකුළුණුවර බුදුන් සරණ යන, මෙන්සිලිලාරක් වූ බුදුන් සරණ යන, මහනැණ තෙදින් යුත් බුදුන් සරණ යන, ඉවසීමේ, දයාවේ, අනුකම්පාවේ මුණිනියක් වූ බුදුන් සරණ යන ඔබ ද ඒ ගුණධර්මයන්ගේ ආකර යක් විය යුතු නො වේද ? නමින් පමණක් බෞද්ධයෙකු වීමෙන් ඔබට හෝ ඔබ පවුලේ අයට, සමාජයට, පොදුවේ මහජනයාට ඔබ ජීවිතයෙන් ඇති ප්‍රයෝජනය කුමක් ද ?

දුකසේ ලබා ගත් මිනිසන් බවෙන්, බුබොන්පාදයෙන්, සබ්බයෙන් නියම ප්‍රයෝජනය අත්පත් කරගැනීමට නම් ඔබගේ ජීවිතය හැම අංශයකින් ම සකස් විය යුතුය. අධර්ම ජීවිතය වෙන් නොයෙකුත් සට—කපට—වංචා—ප්‍රයෝගයන් ගෙන් තොර වැ දැනුමෙන් සෙමෙන් ගෙණයන, ක්ලේශකාම යට, සුරාසුදුව නො බැහැවුණු, ඊෂ්ඨා ක්‍රොධමානසන්ට වසඟ නො වූ, ආත්මදමනයෙන් ඔස් නැඟුණු, සිවු වැදෑරුම් වාග්දුශ් වර්තයෙන් තොර, දෙලොවට මැ වැඩ ඇති, ශාන්ත වූ එහෙත් තේජස්වී, දන්ත වූ එහෙත් ප්‍රතාපවත් ජීවිතයක් විය යුතුය. ඔබගේ ගෙදර ජීවිතය ද සමගියෙන් සතුටින් පිරුණු ප්‍රීතියෙන් ඉපිලුණු, වටිනා, වැදගත්, නම්බුකාර ලෙස ගත කැරෙන්නක් විය යුතුය. එය කිසිසේත් “ලෝකයට පරකාසයකු ත් ගෙදරට මරගාතයකුත්” නො විය යුතුයි.

ඔබ ගෙදරට එකවිදියකට ත් පිටතට තව ත් විදියකට ත් ආගම අදහන්තෙකු නො විය යුතුය. බුබාගම නම් දෙකට දෙවාරමට “ඇදහිය හැකි” දෙයක් නොව ක්‍රියාවෙන් ම අංවක

වැ ප්‍රයෝජනය ගතයුතු ක්‍රියාත්මක ධර්මයකි, දර්ශනයකි. එයින් ඔබ පෞද්ගලික ජීවිතය ද, පවුලේ අඹුසැමියන්, මවුපියන්, දු දරුවන්, නැදිමයිලන් වශයෙන් ගත කරණ ජීවිතය ද, අසල් වැසියන් හා නැමිතුරන් මැද ගත කරණ ජීවිතය ද, පොදුවේ ජනසමාජයෙහි ගත කරණ ජීවිතය ද පිරිසිදු වේ; අවංක වේ; වැදගත් වේ; දියුණුවෙන් දියුණුවට ම පැමිණේ.

මෙසේ බෞද්ධයෙහි හා බෞද්ධතාවෙහි ද ඇති පළළ පරතරය ඉවත් කොට “යථාචාදි නථාකාරී, යථාකාරී නථාචාදි” (කියන දෙය මැ කරණ, කරණ දෙය මැ කියන) අකලංක බෞද්ධත්ත්වයට ඔබ ජීවිතය — මේ ඉතා දුකසේ ලබා ගත් අතිශයදුර්ලභ මනුෂ්‍යාත්මභාවය — අදුරෙන් අදුරට යා නො දී එළියෙන් එළියට මැ යන සේ ගත කිරීමේ නිබේන වටිනාකම ගැණ කල්පනා කොට එයට සරිලන සේ එකවරට ම බැරිනම් විකෙන් විකව ත් දැනට පවත්නා දුර්වලකම් අතහැර සිත ශක්තිමත් කරගෙණ ඉදිරියට ම යාමට මේ ඉතා උතුම් වෙසක් පුණු පොහොදිනයේ දී අධිෂ්ඨාන කර ගන්න. ධර්ම ශක්තියෙන් යලිත් මේ ධර්මවිපය ධාර්මික ජනතාවකගේ රටක් කිරීමේ වගකීම ඔබ සතු උසස්කායඝ්‍රියකි.

සම්බුදු සසුන මුළු ලොව මැ බැබළුවා ! මේ සිරි ලක්දිව යලිත් ධර්මවිපයක් මැ වේවා !

කොළඹ කොටුවේ ඉදි කැරෙන බෞද්ධ
මහා මන්දිරයට ඔබගේ නොමසුරු
ආධාරය අත්‍යාවශ්‍යය.

A BIBLIOGRAPHY

FOR THE STUDY OF BUDDHISM

IN CEYLON

IN WESTERN LANGUAGES

BY

RICHARD A. GARD, M.A., Ph.D.

EDITORIAL NOTE

THIS feature is intended to make the Diamond Jubilee Souvenir of the Y.M.B.A. a very valuable reference work to all students of Buddhism.

The need for a comprehensive bibliography for the study of Buddhism has been vitally felt and the credit goes to Dr. Richard A. Gard and the Asia Foundation for having produced one.

Dr. Gard, whose reputation as a Buddhist Scholar has travelled to many lands, has been compiling similar bibliographies for the study of Buddhism in Burma and Thailand. While expressing our sincere appreciation of the service he is rendering to the progress of Buddhist studies, we are very grateful to him and the Asia Foundation for having contributed towards the enhancement of the utility value of this Special Issue of *The Buddhist*.

FOREWORD

THIS bibliography has been compiled as a contribution to the Buddhist Celebrations (Jayanti) being held in Ceylon, especially during the sixth lunar month of 2500 B.E. (May, 1956 A.D.). The subject treated concerns Buddhism in Ceylon and therefore many items on Pali Buddhism have been omitted since they often relate primarily to Buddhism in India.

Although the bibliography is not intended to be exhaustive, I regret that certain titles are incompletely listed due to lack of sufficient information and that other titles, which should be included, may well be missing. I would appreciate all such omissions and corrections being called to my attention so that a revised bibliography may be compiled in the future.

Wherever possible, I have preferred to annotate some of the more important works by giving their table of contents according to the copy in my library or to quote descriptions from the *Bibliographie Bouddhique* (Paris).

CONTENTS

	Page		Page
I. BACKGROUND INFORMATION	88	V. BUDDHIST DOCTRINES (DHAMMA) IN CEYLON	93
II. HISTORIES OF BUDDHISM IN CEYLON	89	VI. ART, ARCHAEOLOGY, AND CULTURE OF BUDDHISM IN CEYLON	97
III. BIOGRAPHIES OF BUDDHISTS IN CEYLON ..	91	VII. BUDDHIST PERIODICALS PUBLISHED IN CEYLON	100
IV. PĀLI LITERATURE (selected items)	92		
(1) Pāli dictionaries and grammars	92		
(2) Surveys and Studies	92		
(3) Texts (lists)	93		

I. BACKGROUND INFORMATION

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("Note sur un petit temple voisin du Thūpārāma, de la fin de la période d'Anurādhapura. Il se distingue par des chapiteaux ornés de *vajra*, pris jusqu'ici pour un lotus ou une dent (p. 81, pl. LII). Le *vajra* dénote une influence mahāyāniste. A cette influence est due peut-être le changement de forme des temples. Jusqu'au IV^e s. A.D. les fondations sont circulaires, puis elles deviennent quadrangulaires.

"Sur l'identification du Lanākārāma avec le Śīlāsobbha-kaṭaka du Mahāvastu XXXIII, 87 (p. 81). Visites archéologiques. Plan des villes; leurs formes; les faubourgs; l'emplacement des cimetières, etc. . . (p. 87). Les places fortifiées.

"Topographie: identifications de sites d'après le Mahāvamsa.

"Légendes: les pirogues de pierre." *Bibliographie Bouddhiques* (Paris), III, No. 332).

VII. BUDDHIST PERIODICALS PUBLISHED IN CEYLON

Important articles in the following periodicals should be indexed and included in the foregoing bibliography. Unfortunately, my files are incomplete and I have not had access to complete runs elsewhere:—

Happiness to All.—A quarterly international journal of Buddhist culture. Buddhist World Publications, P. O. Box 1076, Colombo, Ceylon.

Jayanti.—The Monthly Magazine of the Lanka Bauddha Mandalaya (The Buddhist Council of Ceylon). Edited by Ananda W. P. Guruge. The Lanka Bauddha Mandalaya, Home Ministry, Torrington Square, Colombo 7.

Vol. I, No. 1 (May, 1955).

The Blessing.—Edited by Dr. Cassius A. Pereira. Colombo: Published by "Servants of the Buddha." Printed at the Maha Bodhi Press.

Vol. I, No. 1 (January, 1925).

The Bosat.—Journal of Moral Advancement, Universal Service and Peace. J. S. Gomes, Manager, "The Bosat," Gomes Path, Havelock Town, Colombo.

The Buddhist.—Organ of the Y.M.B.A., Colombo. Established 1888. Available at the Y.M.B.A., Borella, Colombo.

The Buddhist Annual of Ceylon.—(Formerly published by W. E. Bastian & Co., Colombo).

Vol. I (1920).

The Buddhist World.—The Buddhist World Publications, 69/5, Cotta Road, Borella, Colombo; P. O. Box 1076, Colombo. Published bi-weekly. Vol. I, No. 1 (1st November, 1950/2494).

University Buddhist Annual.—The Magazine of the Ceylon University Buddhist Brotherhood. Kanthi Publishers, 183, Driebergs Avenue, Maradana, Colombo, Ceylon.

World Buddhism (Formerly *World Fellowship of Buddhists Newsletter*).—The Monthly Journal of The World Fellowship of Buddhists. Registered as a Newspaper at the G.P.O. Ceylon. The World Fellowship of Buddhists, 53/2, Torrington Avenue, Colombo 7, Ceylon.

Vol. I, No. 1 (August, 1952/2496).

World Fellowship of Buddhists Newsletter.—The Periodical of the W.F.B. Registered as a Newspaper at the G.P.O., Ceylon. World Fellowship of Buddhists, 53/2, Torrington Avenue, Colombo 7, Ceylon.

Vol. I, No. 1 (August 1951/2495), to Vol. I, No. 12 (July, 1952/2496), and thereafter renamed *World Buddhism*.

(Consult also the following periodicals).

Annual Reports, Archaeological Survey of Ceylon.—Colombo.

Ceylon Daily News Vesak Number.—Associated Newspapers of Ceylon, Limited, Colombo.

Ceylon Journal of Science, section G., *Archaeology, Ethnography, etc.*, Colombo.

Journal of the Ceylon Branch of the Royal Asiatic Society.—Colombo.

Journal of the Pali Text Society.—The Hon. Secretary, Pali Text Society, 30, Dawson Place, London, W.2, or Luzac and Company, Ltd., 46, Great Russell Street, London, W.C.1. 1882.

Gunaseena Vesak Number.

Memoirs of the Archaeological Survey of Ceylon.—Colombo.

Times of Ceylon Vesak Number.—Colombo.

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Introduction and English Translation by I. B. HORNER, M.A.

Published by Luzac & Company, Ltd., London W.C.1.
Price in cloth binding : 25 sh.

LONG before Buddhist days of fecund imaginative genius of India, that land of great, indeed unsurpassed story-tellers, had developed both in verse and prose, a whole mass of fables, parables, heroic stories of endurance and adventure, comic tales and what we call fairy-stories. What more natural than that Buddhists, who fully shared India's belief in the long round of rebirth, should have seized on these folk stories and adapted them to their own purposes? There was the Hero, human or animal, who, although not invariably appearing in a good light was given to the role of the Bodhisatta." This is how Miss Horner explains the origin of the Jātaka stories, ten of which are given in this book in the original Pali and English translation. Her introduction, which makes this publication invaluable to the student of Buddhist Literature, deals with the literary and moral qualities of the Jātakas in general, besides the sociological and the religious data in the ten stories. She concludes, "The Stories seek to inculcate good manners, good sense and good behaviour, all of which usually reap an appropriate reward owing to the working of *kamma* by which the result of a volitional act, of body, speech or thought, is suited to the nature of that act."

These selections have been prepared with the idea of providing those learning Pali with reading material that is palatable and comparatively easy but which at the same time, since it lacks the repetition characterising much of the Pali canonical literature, uses a large number of words. The notes and the translation are also designed to help the student. The attempt to be literal—"often translating word by word"—gives the student a fair idea of the structure of the Pali Language, even though there are unfamiliar statements as "Chop off both of this rascally matted-hair ascetic's hands."

We very strongly recommend this little publication to all those learning Pali and those anxious to have an authoritative account of the Jātakas and a representative collection of the stories.

D. E.

Guide Through the Abhidhamma Piṭaka—Second Edition revised and enlarged by the late Nyanatiloka Maha Thera; Published by the Bauddha Sahitya Sabha—Printed at the Associated Newspapers of Ceylon, Lake House, Colombo; Distributors—The Lake House Bookshop, Parsons Road, Colombo 2; printed on good quality paper, strongly bound with cloth back, pp. xv, 179; price Rs. 10/-.

THE Abhidhamma, the "Higher Doctrine" is more a supplement to the Dhamma rather than a systematic presentation of philosophy. It consists of seven works, viz.: (1) Dhamma-Saṅgaṇī (Enumeration of Phenomena) which analytically dissects existence

into its ultimate constituents which are bare impersonal phenomena (dhammā); (2) Vibhanga (the Book of Treatises) which consists of 18 treatises each of three parts—the Sutta explanation, the Abhidhamma explanation and a Catechetical section by way of question and answer; (3) Dhātu-Kathā (Discussion with reference to the Elements) written in catechism form and consisting of 14 chapters of discussion on all conceivable phenomena; (4) Puggala-Paññatti (Description of Individuals), the smallest of the seven Abhidhamma Books is introduced by a matrix (mātikā) beginning with enumerating six kinds of paññatti (descriptions); (5) Kathā-Vatthu (Points of Controversy) which contains 219 controversies divided into 23 chapters; (6) Yamaka (The Book of Pairs)—a work of applied logic; and (7) Paṭṭhāna (the Book of Origination), the most important work of the Abhidhamma Piṭaka, which provides a complete and detailed elucidation of the Paṭicca-Samuppāda.

The first Guide Through the Abhidhamma Piṭaka was published in 1938 and was out of print for several years. It served as a veritable *vade mecum* to all students of Buddhist philosophy in wending their way through the extensive realms of intricate and obtruse teachings in Abhidhamma. In these circumstances even a mere reprint would have been welcome.

The present edition, however, is much more than a mere reprint of the earlier one. In this is included a chapter on mātikā—schedule or classification in groups of three (*tika* or triad) and two (*duka* or dyad) terms. This is particularly useful as it serves the purpose of a framework of the most important book. Several additions, including extracts by way of illustrations, have been made to the section dealing with Vibhanga. The structure of the several Abhidhamma works has been classified in the table included in the chapter on the Paṭṭhāna. The inclusion of the translation of the Paṭicca-Samuppāda—the Doctrine of Dependent Origination of all phenomena of existence—is a very welcome addition to this particular book. All these features place this second and revised edition on a much higher level than the earlier one.

The Abhidhamma Piṭaka treats of the same subject as the Sutta Piṭaka. The only difference is that the former is more scholastic than the latter. The starting point appears to have been the Sutta Piṭaka. The Abhidhamma treatises classify the ideas in outline. Therefore the student of Abhidhamma should prepare himself for this study by gaining a thorough acquaintance of the Sutta Piṭaka. His studies in Abhidhamma will then be a recapitulation of the fundamental teachings and ethical aims of Buddhism, and for this purpose the second edition of the guide through Abhidhamma Piṭaka will be an invaluable aid.

Ven. Nyanatiloka Maha Thera first came to Ceylon in 1903 and from that time until his passing away on 28th May, 1957, worked in unceasing devotion for the cause of the Buddha Śāsana. It was a fitting tribute to him that he was called the Buddhaghosa of Germany. Few European Buddhists would equal him in the length of service and the piety which he offered to the Buddha Dhamma. The Guide through the Abhidhamma Piṭaka is a most fitting memorial to this Buddha putra.

M. E. DHARMADASA.

THE DOCTRINE OF THE BUDDHA

The Religion of Reason.—Pages xxiv and 536. By George Grimm. Published by George Allen & Unwin, Ltd., London. Price : 42s.

THE decision of the publishers to reprint this magnificent book on Buddhism, which, since its first appearance in 1926, has helped its many readers to grasp the fundamental teachings of the Buddha is, indeed, very welcome. One can hardly disagree with the publishers when they say, "*Nothing has been published to replace this excellently and carefully prepared work. It has played its part in preparing the ground for the great interest in Buddhism in the Western world and still offers one of the best guides to Buddhist thought.*"

Divided into four main sections, this book deals with—

- (1) The most excellent truth of suffering ;
- (2) The most excellent truth of the arising of suffering ;
- (3) The most excellent truth of the annihilation of suffering ;
- (4) The most excellent truth of the path leading to the annihilation of suffering.

Thus the entire doctrine of the Buddha is given in his own words and arranged in an order which was traditionally accepted. The author's comments on the canonical passages make for easy understanding of both the doctrinal points and their development. The method adopted in introducing these passages is also interesting. The author, having discussed the points at issue briefly, would say, "Let us therefore listen and examine what the Buddha has still further to tell us," or "But let us again bring proof of our contention by allowing the Buddha to speak for himself." The author has more than succeeded in reconstructing the Buddha-doctrine out of the Canon—a process which he had compared to the archaeologist's task of conserving an ancient building with the original stones. He says, "he will build up the temple again with the original stones. So he has workmen come ; points out stone after stone ; has each fitted into its proper place, until at last the whole temple without a gap anywhere, is reconstructed in all its splendour and in a pleasing harmony of all its parts, wherein every block exactly fits in with every other . . . Perhaps

the reader will recognise even as immediately, in the passages quoted in 'The Doctrine of the Buddha' under his hands, the original blocks of the words of the Master, and in the whole system, the *dhamma anitika*."

Special mention should be made of the thought-provoking Preface—so full of prophesies which during the past twenty-six years had more or less come true. Here are just a few excerpts :—

" . . . this irreligiousness has laid hold of the lower classes of the population whose idol to a very large extent has become Lenin, the deceased leader of the Russian Communists who declared all religion to be the opium from which the people, but most of all, the youth of today as well as tomorrow must be delivered."

" . . . thus the whole civilized humanity is driving on towards the red revolution, is going the way of Russia, in whose present condition some States, of course, will land earlier, and some later. *This red world revolution* will constitute the great danger of the future."

" *A religious people knows no social question.* Whoever, therefore, really desires to help present-day humanity, can *only* help by again restoring to it its sense of religion."

" . . . one need only cast one's eye over our journals and magazines, over the huge bulk of our collective literature. Where and when does one find even the very slightest reference to religion and the religious happiness ? "

" Even if there dawned on us the insight, ' We need a religion ' we no longer have with us a religion with the help of which the religious revival might be initiated and carried out. For Christianity which alone could come into the reckoning, for every unbiassed mind has quite obviously exhausted its mandate, has, for ever lost its influence over the great masses of the working population, as in the broadest circles of the intellectual."

Dr. George Grimm's exposition of the Buddha's doctrine is perhaps the most authoritative and systematic work available to a Western reader ; it is of particular interest to the Buddhist who would, no doubt, be deeply impressed with the manner of presentation and the conclusion, arrived after careful thought, that Buddhism is the *flower* of Indian thought.

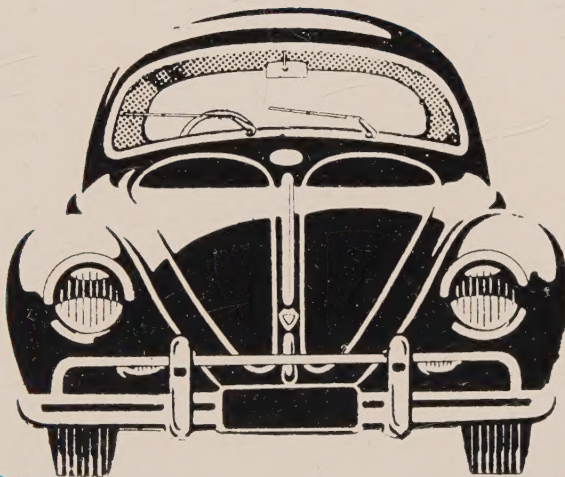
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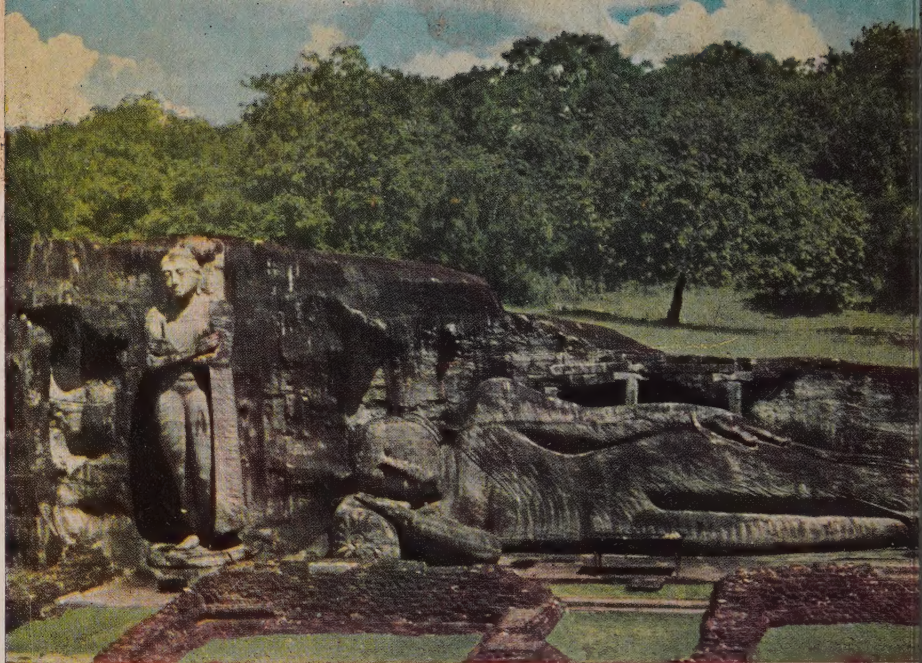
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